

EUROPE

SPAIN

PROVINCE OF BARCELONA

REV. MANUEL ORRIOLS

PRIEST OF THE CONGREGATION OF THE MISSION

Rev. Manuel Orriols recently called to receive the reward of his virtuous life, was born July 3, 1836, at Prats de Rey in the province of Barcelona, diocese of Vich, of exemplary Christian parents. From his earliest years in all truth might be applied to him the words of Holy Writ in the Book of Wisdom (VIII-19): "I was a witty child and had received a good soul."

As soon as he was old enough to study, his parents made him apply himself to those branches which might prepare him to become a physician — his father's profession — or a priest, the earnest wish of his mother. Very soon the child's attraction was evident, so that when asked what he intended to become, he answered without hesitation: "I shall be a priest;" and when to try him, he was told: "But to be a priest you must study and obey," he replied decidedly with charming simplicity: "I will do both."

When quite young he was sent to the Seminary at Vich to pursue his ecclesiastical course and he remained there until his sixteenth year, taking at this time the definite resolution of leaving the world and entering a religious order; thus he hoped to realize his twofold object of placing himself in a safe refuge and of becoming a good priest. He applied

for admission to the Congregation of the Mission of Saint Vincent de Paul, which seemed to be the one to which God called him and which was besides the best suited to his natural inclinations. His parents, Catholics after the first Christians placed no obstacles in the way of his vocation and after receiving their blessing the young man started for Madrid in the beginning of July 1853. On the fourteenth of that same month, he entered the Intern Seminary or novitiate of the Congregation. Just at this time the revolution which was to break out so violently later on, was brewing, and by a wise prevision to avoid impending dangers, the novitiate was transferred to Vitoria, a town in the province of Alava, which being situated near the frontier afforded a better security. Here the Seminarians remained until January 1855, when peace having been restored in Spain, they returned to the capital.

During his novitiate young Manuel never slackened his pace onward in the path of perfection and he was admitted to the Vows July 15, 1855. On this occasion his joy was so great that as he himself told a confrère, he never believed he could experience such unalloyed happiness. In the classes, not only was he the most brilliant student but the most exemplary. Struck by the maturity of his judgment and the rectitude of his conduct, a venerable Missionary playfully remarked — and the prophecy proved true — that one day he would be Visitor of the Congregation. Father Orriols did eventually become Visitor and occupied this office for thirty years.

He continued his studies in Madrid until 1859, when he fell so seriously ill and became so weakened that no hope for his recovery was entertained. Though still a student, he was then sent to the House of Badajoz where he terminated his course and was ordained priest, July 15, 1860. He remained at this house for two years only but the reputation he acquired by his prudence and edifying conduct was such

that he was appointed Procurator, then Assistant to the Superior, and finally, his substitute in his absence.

In the early part of 1862, Superiors recalled Father Orriols to Madrid where he was professor until 1867. That year the House of Barcelona, closed in 1835, was re-opened as were also all the other houses in the Spanish Province the members of which had been dispersed during the revolutionary disturbances. The Visitor, Father Maller, named Father Orriols to accompany Father Ramon Sanz, ex-Visitor of the Province, to the House of Barcelona. They left Madrid on June 24, 1867, arriving at Barcelona two days later. The Community here did not long enjoy the company of our worthy confrère, for on the fifteenth of September, that same year, he set out for Paris. On his arrival at the Mother House Father Orriols asked and obtained permission to spend some time in the Seminary, begging to be treated as the other students and for six months he led the simple life of a seminarian. At the end of this time Superiors edified and convinced of his ability and extraordinary virtue, judged him worthy of being Director. Appointed, May 1868, in this capacity to the Intern Seminary of Madrid, he returned to that city the following month with a heavy heart, as he thought himself incapable of the important post. He, however, on assuming responsibility strove to discharge his duties with scrupulous fidelity, endeavoring to shape his life by the practice of humility and prudence. For five months he had continued as Director when the political broils of the times and the lowering clouds of the revolutionary storm which were about to burst forth, obliged him in September 1868, to leave Madrid with his small band of novices. He passed over into France and following orders from the higher Superiors, took up his abode at the *Berceau* of Saint Vincent de Paul, near Dax. His sojourn here lasted until 1870, at which period of his life there occurred an incident worthy of record.

The desire for a more perfect life had inspired Father Orriols with the thought of embracing an austere order. He, therefore, several times solicited the permission to join the Trappists and on his persistent request was given leave to follow his attraction. To the deep regret of the seminarians and of the whole Congregation, he set out for the monastery of La Trappe at Mortagne in Normandy. As he himself afterwards related, his new life fully realized all his anticipations. His health readily accommodated itself to the severe regime of the monks and he thought of naught else but of the happiness of ending his days in this delightful solitude. But Providence had willed otherwise. Six months had scarcely elapsed when in consequence of the war that desolated the fair country of France, the Community was obliged to disband, and each religious to seek an asylum elsewhere. This was indeed a most perplexing situation for Father Orriols who on mature reflection came to the conclusion of returning to the Congregation. Once again he turned his steps toward Paris. Stopping at the *Berceau* for a few days, on September 19, 1870, he, with Father Valdivielso, named sub-Visitor and several students, embarked for the Philippines. The names of these students are: Mr. Juan Jaume, Mr. Domingo Viera, Mr. Juan Santandreu, Mr. N. Coll, Mr. Narciso Vila, Mr. Rafael del Rio and Mr. Francisco Jarero. After a safe voyage, they reached their destination November 1, 1870.

Father Orriols stayed about four years in Manila, edifying all by his saintly life. In 1874, the General Assembly of the Congregation was convened and the Visitor of the Philippines, Father Salmeron, appointed a year previous, sailed for Europe. Shortly after his arrival in Madrid, he fell sick and died. God had prepared an able confrère to succeed him and that same year Father Orriols received his nomination as Visitor of the Province of the Philippines. He fulfilled the duties of his charge for twenty-eight years

evinced such zeal, prudence and wisdom that the period of his administration forms an important chapter in the history of the Province where his memory shall ever be held in benediction by those whose privilege it was to be associated with him. The virtues that formed his personal as well as his administrative character, may be summed up in the motto: "*Fortiter et suaviter*." These were harmoniously blended in the entire course of his life for he was universally known for his unfailing tact and marvelous circumspection that forestalled all obstacles and disarmed all opposition. With simplicity and prudence he gave an exposition of his plans and was as kind in giving orders as in refusing unjust demands. His unalterable calmness and discretion on the rare occasions when reproofs became necessary, obtained a ready submission on the part of his confrères, and it often happened that he met with a willing compliance where others had hopelessly failed.

Another General Assembly of the Congregation was held in 1902, and Father Orriols embarked for Europe with the intention of remaining there. After a prosperous voyage as the steamer was nearing Barcelona, he met with two accidents, and he was obliged to keep his cabin to the end of the voyage. His sufferings were such that he knew his condition would prevent him from attending to duty for many months; he, therefore, sent in his resignation, which was accepted. In the meantime, a request was made the Superior General to appoint him Visitor of the Province of Barcelona erected by the late General Assembly, and he was forthwith appointed Provincial Counsellor. Father Orriols remained in Madrid, convalescing and on August 5, 1904, much improved in health he started for Barcelona. His convalescence was long and although he regained his strength in some measure, his health was never completely restored. During this time of physical suffering he was admirable for his patience and resignation to the Divine Will. No word

of complaint ever escaped his lips and he was at all times peaceful and cheerful, his countenance wearing a serene expression observable in those gifted with peculiar holiness. As soon as Father Orriols was able to resume work, he was installed May 5, 1905, as Visitor of the Province of Barcelona to the general satisfaction of his confrères.

The Province, unfortunately, did not long enjoy the wise direction of the new Visitor. His health was broken and infirmities pressed upon him; his memory became enfeebled; his tottering limbs refused to support him and he suffered besides from a weak stomach. His whole system was undermined, the result of his arduous labors and severe maladies. Realizing the gravity of the situation, Superiors judged it prudent to relieve him from the office of Visitor and in September 1907, Rev. James Gelabert assumed the double duty of Visitor of the Province and Superior of the House. From this time until his death which occurred in Barcelona thirteen months later, Father Orriols prepared, as he himself expressed it, to appear before God, and remained to the end a subject of the greatest edification. In all truth was he the model of a perfect Christian and a holy priest.

He died October 18, 1908, aged seventy-two years and three months. Called to receive the reward of a virtuous life of which his death was but the echo, well may we quote in his regard the beautiful words of Ecclesiasticus (I.-13): "With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed." Peacefully, sweetly he slept the sleep of the just without agony, whispering with his dying breath, fervent acts of the love of God.

Francis VILANOVA.

IRELAND

THE CONGREGATION OF THE MISSION IN IRELAND

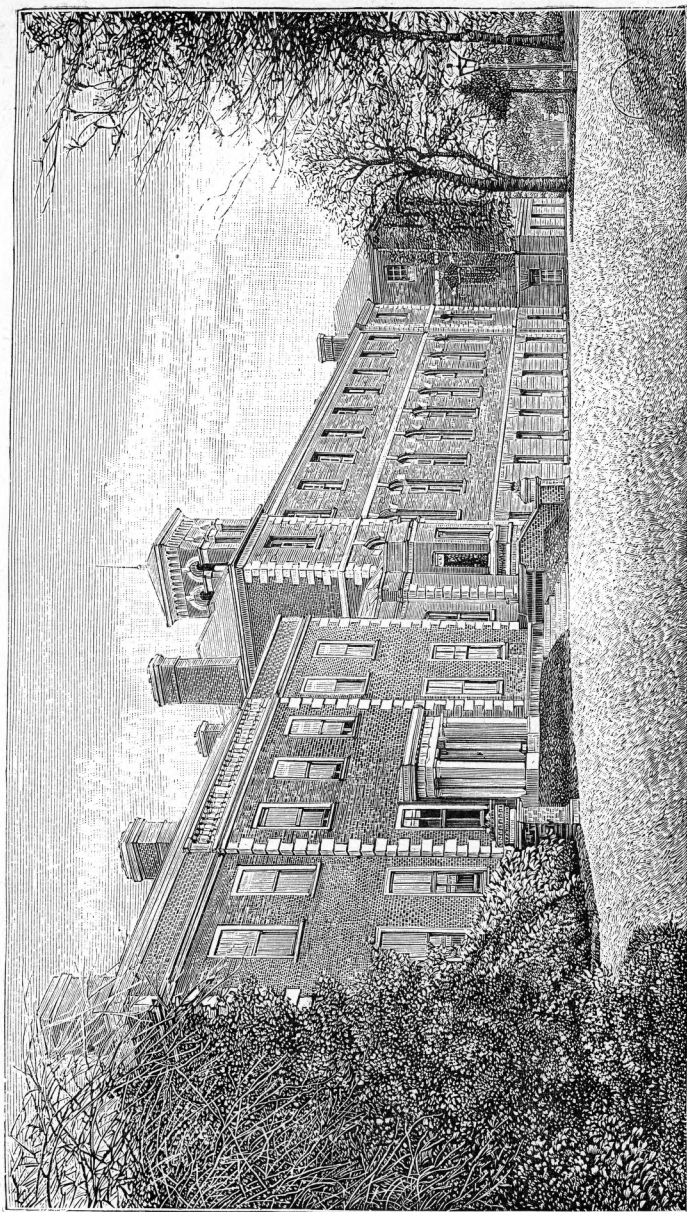
HISTORICAL NOTES¹

DUBLIN—IRELAND—*All Hallows College*—1892

The College of All Hallows was opened in 1840, and intended to educate priests for English-speaking foreign missionary countries. The site is in the same township with the Training College, or on its borders and competes with it in beauty, while it recalls historical recollections of no little interest. Here the battle called Clontarf raged with greatest fury; for the Danes were driven into Dublin Bay at the estuary of the river Tolka. For centuries those *Northmen* had been *descending* on the country reducing its people to a state of barbarity resembling their own, and gaining possession of the principal towns till a great warrior monarch arose in opposition. It was Brian Boru, a Christian and the head King of Ireland. He might count no fewer than twenty-five victories over the enemy, the last of which was crushing, but gained at a great cost—the life of the Victor of Clontarf.

But our site and the building is historical in another sense. It is one of several mansions which with their territories have within the last century returned to Catholic hands. They are now devoted to religious purposes; and this not through any favoring legislation but the Providence of God—*Hæc mutatio dexteræ excelsi!* This is most remarkable in the suburb and whole territory to the north of Dublin. Dominating all is the new archiepiscopal palace with its seminary and beautiful chapel. But we are concerned with All Hallows situated on another height be-

¹ *Continued*; see *Annals*, Vol. xiv., p. 487 and Vol. xv., p. 395.



DUBLIN. — SAINT PATRICK'S TRAINING COLLEGE

yond the river Tolka, yet within or bordering on the township of Drumcondra and all but hidden by its tall and venerable trees.

The beginning, work, and progress of the College will now be told by a member of its staff who has kindly favored us.

Phibsboro' Church has a very close connection with the "Foreign Missionary College of All Hallows," for it was while living and working with the newly-formed Vincentian Community of Phibsboro' that Father Hand conceived the lofty ideal of what may be called an "Irish Propaganda." Amongst the various duties that claimed his youthful zeal, such as teaching, hearing confessions, imparting religious instruction at Marlborough Street Training College, preaching, etc., there was one that particularly interested him, viz., the care of practically the first branch established in Ireland of the "Association for the Propagation of the Faith." He read the Annals of the Association with avidity, and thus came to realize the needs of many distant dioceses where his fellow countrymen had gone and were still going. Hence, in the year 1840, in the thirty-third year of his age, having obtained the blessing and the encouragement of the Venerable Archbishop of Dublin, Dr. Murry, he began his labors as founder of All Hallows, and for seven years, up to the time of his premature death, devoted himself with extraordinary energy and singleness of purpose to the accomplishment of his aims. His first step was to go to Rome, where he obtained a Rescript expressing Gregory XVI's "fullest approbation of his holy undertaking."

On his return he collected money, selected professors, and with Daniel O'Connell's aid, secured from the Corporation of Dublin a lease of the very grounds which, in the pre-Réformation days, had belonged to the Priory of All Hallows (All Saints) subsequently replaced by Trinity

College, and bestowed on it its present appropriate name.

For four years he continued President, directing the studies, establishing the finances, and organizing the teaching staff. Then in the spring of 1846, worn out by solicitudes and labors, he passed to his reward, leaving to others the legacy of an ample harvest.

Those who came after him were men of capacity and distinction—men whose lives were modeled, according to the founder's wish, on the teaching and example of M. Olier and Vincent de Paul. Amongst those who gratuitously gave their services to All Hallows, the following deserve special mention:—Dr. Woodlock, Dr. Moriarty, Dr. Flannery, Dr. O'Connell, Dr. Conroy, Dr. McDevitt, and Dr. Delaney (all of whom were elevated in the course of time to episcopal rank), Dr. Bennett, Dr. Barry, Monsignor O'Brien, Dr. McDevitt, Father Potter, and Mr. Bedford.¹

From twenty to thirty are ordained priests each year on the Feast of Saint John the Baptist, and sent to the various parts of the English-speaking world. For instance, last summer, 1906, thirteen were ordained for the Australian Mission, one for New Zealand, two for South Africa, seven for different dioceses of the United States, three for Canada, and one for England.

The diocesan destination of the Missionaries varies each decade with the needs and advances of the Church. But this fact apart, an easy computation shows that, during an existence of upwards of sixty years, All Hallows has sent about fifteen hundred priests to minister to the Irish "of the dispersion" in different parts of the New World. It is worthy of note that this supply of missionaries has been maintained during a period when Ireland herself possessed few educational opportunities, and while her population, under stress of famine and enforced expatriation, was dwindling from eight millions to half that number.

1. The last two, distinguished converts from England.

At the present time, about five hundred All Hallows taught priests, including the two Archbishops and twelve Bishops are scattered throughout Great Britain, the British Colonies, the United States of America, and the Argentine Republic.

When the Vincentian Fathers took over the direction of the College in 1892, Dr. Fortune, Dr. O'Mahony, Father Mullaly, and Mr. Henry Bedford remained on the College staff and cordially co-operated with the new directors in working the College. Fr. J. Moore, C. M., was the first Vincentian President, and continues still to happily guide its destinies. Fr. Mullaly and Mr. Bedford have gone to receive their crowns from the Good Master they served so well. Drs. Fortune and O'Mahony, still vigorous and hearty, continue their professorial work, and show in their edifying lives noble examples of self-sacrifice and devotion to duty that leave their marks on the students and influence them all their days.

The buildings at All Hallows, when the Vincentians took up the College, comprised the Mansion House, now chiefly used as the residence of the professors, with a wing added on the left, used for dormitories of the Junior students; the Senior House, a beautiful Gothic structure, with the old chapel, since destroyed by fire; and the new Junior House a splendid modern building. Since the Vincentians assumed the management, the splendid new chapel has been erected; also a completely new wing, comprising new corridors, kitchen, and servants' quarters. In the present year another venture in the building line is being entered on, the erection of an "Aula Maxima," for the purpose of developing the social life of the College more and more.

If our readers wish for more information regarding this great institution, let them read the *All Hallows' Annual* and they will be greatly edified and instructed. It was truly a marvelous thing to found this great College, without any

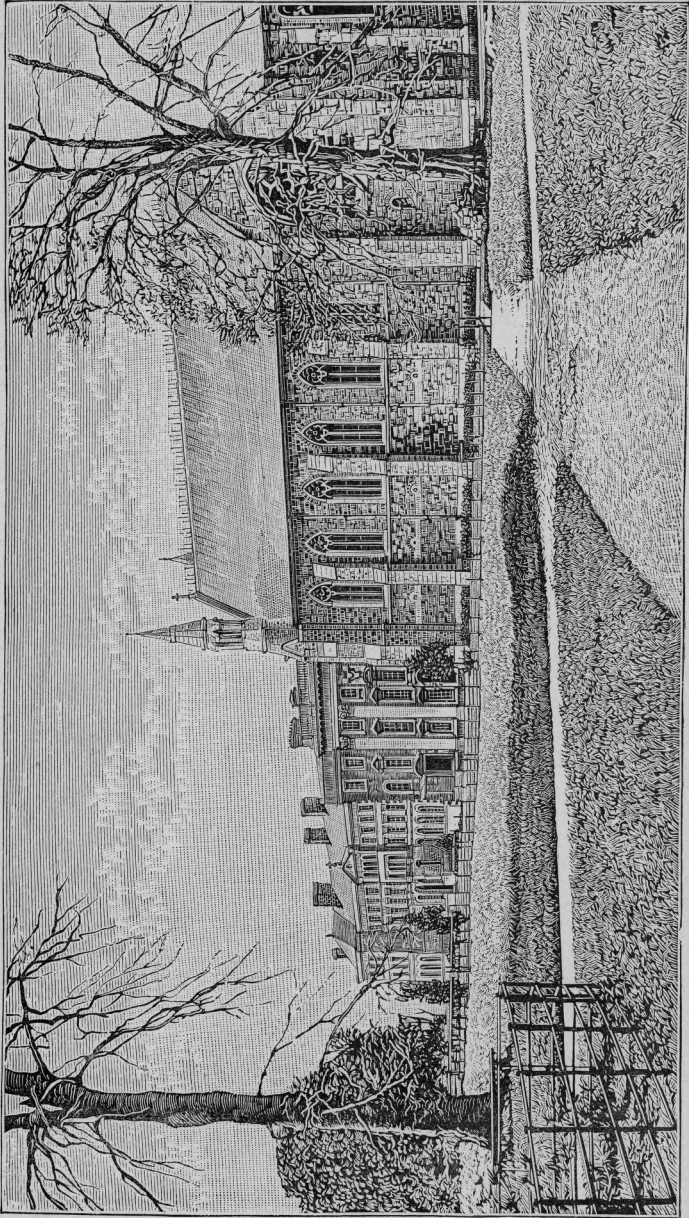
State endowment, by means of the generous charity of the Irish people. It is this same charity that maintains it, and it is on this charity that it hopefully relies, that it may be able to continue its noble work in the years that are to come.

The above is in substance up to date, for the vacancies caused by the hand of death have been filled by two secular priests. There are at present on the College staff, eight Vincentian priests assisted by two lay Brothers, four secular priests and two or three laymen, non-resident. The number of students, determined by the accommodations, has been for some years about 180.

It might be asked how is the Community life affected by this combination on the College staff. Not *unfavorably* is the answer; for all the meals are had in the students' refectory where reading is continuous; and after dinner when a visit to the chapel or oratory is over, all the priests meet to partake of dessert in another apartment. Here there is no silence, but the freest intercourse with no friction, for charity *rules* supreme. The Irish Bishop too, is always kind and encouraging, and is seldom absent on any great festive occasion, let it be ecclesiastical or social.

Now a word on the future of the College may be of interest. We have seen that the principal fields for the Missionaries of All Hallows are North America and Australia. But America has by recent legislation ceased to be a Missionary country; and one would suppose should be sufficient for herself. Up to the present she has needed help from Ireland; and the new regime by general development will tend rather to increase the need of Missionaries. And thus year by year the field is extending westward beyond Manitoba and the Rocky Mountains.

Australia — vocations there have been lacking since the beginning of its Christianity and up to the present has been looking over the wide seas to Ireland for its priests; nor, do



DUBLIN. — FOREIGN MISSIONARY COLLEGE
of All Hallows.

we hope any better things there for the future. But besides the continent, as Australia is sometimes called, there are the Islands some large and fairly populous, where English is, or is fast becoming, the spoken language; there is India, East and West; there are the many islands possession or protectorates of the British Empire, on which "the sun never sets," where English is being taught and learned with avidity; all these, are they not within the scope of the All Hallows Missionaries?

In estimating the needs of those foreign missions, we should not take into account the number of souls only, but also their distance from each other and from a priest. A ride of 20, 40, perhaps 100 miles is a thing of common occurrence, and if this is so, one can easily imagine the numbers of even English-speaking Catholics living and dying without sacraments. But that this is not a matter of conjecture we may learn from the appeals to All Hallows at its beginning, making allowance for what the College has since accomplished. Dr. Fennally writes from Madras: "We are not numerous enough to break the Bread of Life to the children of the *household* much less to gather in the heathen. We look with intense anxiety to your College — it is the hope of India and of the British colonies." Mr. P. Poldens writes from Sydney: "There are hundreds and hundreds who can never hear Mass, who must live and die without the sacraments — My heart bleeds when I think of this miserable state." And he asks for priests whom God loves and man respects, rejoicing to suffer, if such be the will of their Divine Master.

Dr. Hynes writing from Demarara, says of his extensive diocese: "I have found Catholic families who had no opportunity of seeing a priest for twenty or thirty years. And that he had been preparing subjects for Baptism from the age of five to seventeen; furthermore, that he had met sixty

families of Irish parentage, who through want of a ministry had lost their faith.

No doubt the laborers are not so few in our day, still there is need of praying the Lord of the harvest for more; for, apart from the needs of those within the fold, there are many outsiders not unwilling to enter. But how can they without preachers, and how preach if they be not sent? Nor was this a work foreign to the zeal of the Founder of All Hallows. In his report to the Propaganda we find students in preparation for such missions as British Guiana, East and West India and Africa. No, the Foreign Missionary College of All Hallows must stand and continue to do its work; let us hope to do greater things as time goes on. There is fine material for vocations in this country of ours: young people who, when told of the missionary spirit of Ancient Ireland would be drawn to emulation. These boys though possessed of no ordinary abilities, have to be sought for. The precious metals are hidden in the earth, the ore differing in little from common stone; the precious has to be separated from the vile, and the hand of culture unsparingly employed. Here, it seems to the writer, is a work of no ordinary merit --- a work for the zealous priest; and under his direction might not the zealous laity be induced to take such a part in it as would make it a success?

MILL HILL¹ — ENGLAND — *Central House 1889*

This foundation grew out of the chaplaincy and directorship of our sisters at their Central House for Great Britain and Ireland. Father William Gavin was the first to hold the twofold office; this he did with great zeal for several years. His duties as Director causing his absence from the principal House for a considerable portion of every year, there was need of an assistant and he received one. Later on the place was found suitable for confrères who had al-

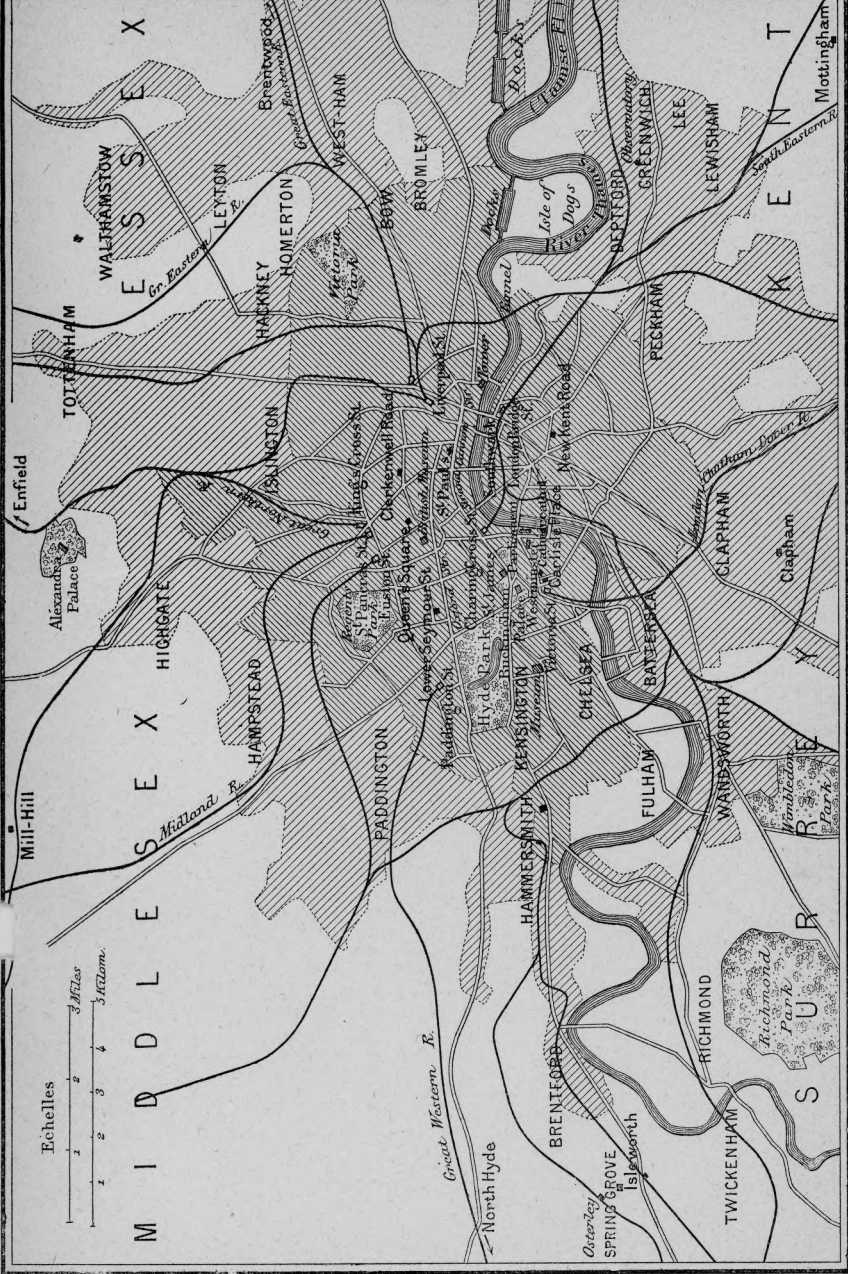
¹ About ten miles N. E. from London.

ready borne the burden of the day, and required now a more quiet manner of life. The Community at present consists of four priests and one Brother, coadjutor, who find sufficient occupation in — 1st. The chaplaincy; 2nd. The confessions of the sisters and novices, and their spiritual direction; 3rd. Confessions and instructions in the orphanage; 4th. Visitation and direction of the sisters in their houses of Great Britain and Ireland. This last duty, which is sufficiently arduous falls to the lot principally of the Superior, Very Rev. Joseph Walsh, immediate successor to Father Gavin deceased. The Superior at Mill Hill has also become recently rector of a newly erected parish which was brought about in this way. — Very Rev. Canon Canter, Rector of a parish in the diocese of Westminster, had a rather extensive charge, and being on terms of intimacy with our confrères, offered them a portion of his territory with the few Catholics it contained. The Archbishop gave his authorization; it was over, and has become an independency, the Sisters' chapel serving the purposes of a parish church. At present, it is but the nucleus of what it is hoped will become an important Mission. In the near future, it is expected, that an expeditious and more convenient connection with the city will draw out many of its people for private residence; and of these some proportion would be Catholics. Nor are we without hope of conversions on a large scale.— The quiet calm of a country place where the church is in evidence, would contribute not a little to that end. But Mill Hill has more than this to boast of. There you have first the great College of the Missions with Saint Joseph's statue raised aloft and dominating the country around. Next the Houses of the two families of Saint Vincent; and better still a convent of Protestant nuns converted. The church may there be seen, as something very different from that deformity held up for centuries in the press.

Already favorable impressions have been made and obstacles removed by the lives and labors of the sisters and Missionaries. Of this we have sufficient evidence in the fact that probably more than one half the number of children in the sisters' school are Protestant, some of whom are distinguished by their knowledge of Catholic Christian Doctrine. All this, taken in connection with the education given recently to the country at large through the Eucharistic Congress, should raise up our hopes for a country which kept the Faith inviolable for a thousand years, till robbed of the priceless treasure more than 300 years ago.

Meantime there is in the writer's opinion a more pressing need: it is the need of a *Missionary Staff* at Mill Hill. The condition of the poorer parts of London would seem to require a greater facility for Missions. Here surely is a work for the Sons of Saint Vincent. He intended his Missions for *The poor people of the country*. But in England they are collected and packed close together in the cities and large towns; and there principally they should be sought, visited and, in the case of many, the "*compelle intrare*" should be employed.

But there is another reason for the facility of these Missions. There is question of preaching missions to the Protestants; and steps have been already taken, or at least contemplated in that direction—a leaf is to be taken from the book of the Paulist Fathers of America, who have been doing such wonders there. As a preparation then for this—by way of removing obstacles—every effort should be made to improve the condition and the lives of those dwellers in the slums. If the lives of our people there are no better than we are, these projected Missions can do little for the masses of the poor. Bring the Catholics to the Sunday's Mass and to the sacraments, and their example will be a light in those dark and terrible places to illustrate the teaching of the Missionaries. Father Bernard Vaughan



MAP OF LONDON

Houses of the Vincentians : 1. Mill-Hill; 2. Hammersmith; 3. Isleworth.
Houses of the Sisters of Charity, to the number of ten : Mill-Hill, Carlisle Place, etc.

has already appeared as a pioneer in this great work, and shown what zeal can do. How many have followed the example? *Poor* London is a wide field for labor, and no Missionary need fear to enter on another's harvest. The east end alone would furnish matter for the labors of many Missionaries. Here the Irish element abounds, who would listen to and be led by Irish missionaries. But have they not already a supply of them? No, positively, no. Again and again, for the last quarter of a century, Missionaries from the far south of Ireland have labored among them; and with what blessings and what fruit — let the Day of Judgment tell.

But for the conducting of Missions, funds are necessary — priests, like other people have to be maintained; and of their congregations many have need of clothing to appear abroad.¹ Here no doubt are obstacles, but in our opinion they can be surmounted. There are in London and the other cities and large towns, Catholics who are charitable and rich, and once they are convinced of the importance and urgency of the work they would take it up, would even make permanent provision for missions to the poor. This means a *Foundation*? Yes, though when asked to write this little notice, there was no mention of such a prospect; and no thought of it entered the writer's head. The subject has drawn it out; it is a *proprio motu* in the strictest sense. All the same it may be found worthy of serious thought, and an object for earnest prayers; and God assisting, may help to relieve the spiritual misery of the *slums*.

1. In preparation for a Mission I would suggest, a little money in the hands of the Ladies of Charity would go far in removing the obstacles here referred to.

DRUMCONDRA¹—IRELAND—*Saint Patrick's Normal College*
1883

St. Patrick's Training College was founded in 1883 as a training college in receipt of grants from the Treasury and recognized by the Commissioners of National Education for the training of teachers of primary schools in Ireland.

It was preceded by a Training School supported by voluntary subscriptions, which for several years did good service in the same cause. This training school was under the care of Father James Pettit, a member of the Congregation of the Mission. He was a man of keen intellect and noble enthusiasm, who devoted himself unselfishly to the great task entrusted to him. Undeterred by financial and other difficulties, which would have discouraged a less heroic and courageous soul, he persevered in his work until at length his health broke down, and he went to an early grave with no other reward in this life than the gratitude and respect of the teachers for whom he had labored so hard.

Constitution and Administration

The training College is under the authority of the Archbishop of Dublin who has the official title of Manager; but it is subject to inspection, and, to a certain degree, control on part of the Commissioners of National Education in Ireland.

The actual administration of the college is confided to the Congregation of the Mission. The Principal and the other members of the Staff are officially appointed by the Archbishop, those who are members of the Congregation being appointed on the nomination of the Visitor. Their appointments are made liable to the approval of the Commissioners of National Education.

The members of the Staff may be divided into two cat-

1. In Dublin.

egories. The first is made up of members of the Congregation, who, being residents, are associated with the Principal in the administration of the College. They are also charged with the teaching of Religious Knowledge, Bible History, and an elementary knowledge of Church History. The second category consists of non-resident or extern professors who attend some every day, some two or more days in the week to carry on the classes of the College. These extern professors are, as a body, men of high University standing, two of them being Fellows of the Royal University. Their salaries range from £ 400 per annum downward, the total amount of the annual salaries for the whole Staff being about £ 2,600.

The ordinary course of training lasts for two years, but those who have been already engaged in teaching in Primary Schools, as teachers recognized by the Commissioners of National Education, are admitted for a one-year's course.

No student can be admitted who has not passed an entrance examination conducted by the authority of the Commissioners of National Education. From the list of candidates who have passed this examination the College authorities select the candidates whom they wish to admit. They alone have the power of selecting for admission, subject always to the condition that the selected candidates have passed the entrance examination.

The College is licensed or authorized to receive 165 students. The full number is always in residence, as the number of candidates largely exceeds the number of places to be filled each year. A programme of subjects and authors to be studied is drawn up by the Commissioners of National Education for each year; and a farewell examination, partly written partly oral, is held by the same authority at the end of each year. Every student who passes his two examinations—his first year's examination and his final—leaves the College as a trained teacher, fully recognized by the Com-

missioners of National Education, and eligible for employment in the National Primary Schools of Ireland.

It will be seen from this brief description that the Training Colleges for Teachers of National Schools in Ireland afford an admirable example of the combination of control by a central authority, viz. the Commissioners of National Education, with complete freedom as to internal administration and management.

The control of the Commissioners of the National Education is provided for:—

1. By the approval of the Principal and the Staff.
2. By the examination of candidates for entrance.
3. By the examinations at the end of each year.
4. By the submission of the receipts and expenses of the Accountant of the Commissioners of the National Education.
5. By the right to send Inspectors to see how the work of the College is carried on.

The freedom of administration is secured:—

1. By the right to select candidates for admission.
2. By the right of the Manager to appoint the Principal and Professors subject to the approval of the Commissioners of National Education.
3. By the right to select text-books for the different classes.
4. By the right to provide for the teaching of religion.
5. By the right to draw up the order of the day, and to require the students to assist at daily Mass, and to join in morning and night prayer and the Rosary.
6. By the right to expel students in case of grave misconduct.

It may be added that the right to send Inspectors, which belongs to the Commissioners of National Education, does not in practice lead to any interference with the administration of the College. The College has now been in existence for twenty-five years, and during all that time there

has never been a case of friction between the Central authority and the authorities of the College.

The minimum age for admission is eighteen.

The discipline is not too severe. On two days in every week, and on festival days the students are allowed to go out for recreation for several hours. They select their own companions, and go into the city or into the country as they feel inclined.

Financial Arrangements

The College buildings and grounds (twenty-eight acres in extent) are the property of the Archbishop of Dublin, subject to the condition that they shall be used for the purpose of a training college for teachers in Primary schools in Ireland.

The Treasury, i. e. the Government has paid £28 000, towards the erection of the buildings. The rent which amounts to £200, comes from the same source.

For each student in residence during the session the Treasury i. e. the Government pays to the College £50. This money is paid quarterly. In addition, as soon as a student after his course of training has taught satisfactorily for two years in a Primary School, a further sum is paid to the College, amounting to £10, for each year he spent in the College. Finally each student on entering pays an entrance fee of £5. This makes altogether an income of over £10,000. This income is disbursed for College purposes by the Principal and Bursar, and if any surplus is unexpended at the end of the year it is put aside as a fund for future improvements.

The Work Accomplished

The College has been open since 1883 — a space of twenty-six years — and during that time it has sent out over 2 300 teachers.

The great majority of these teachers are actually engaged

teaching in the Primary Schools in Ireland. Some few are teaching in the Catholic Primary Schools in England. With the exception of a small minority, these 2300 teachers, who have gone out, obtained the highest official classification or grade to which they could lay claim. This large body of teachers were thus enabled to begin their career in life with all the qualifications which in the eyes of the public authority of the country, as represented by the Commissioners of National Education, fully qualified teachers are supposed to possess.

They possessed moreover a further qualification, which in the eyes of the Catholic people of Ireland is certainly of no less value—namely that during the time they were preparing for their career as teachers, they were living in a college under the care of the Priests of their own Church, they were taught by Professors of their own Faith, and they were surrounded by the same Catholic atmosphere to which they had been accustomed in the simple homes of their parents.

Peter P. BYRNE, C. M.

HAMMERSMITH¹—ENGLAND—*Normal College 1899.*

The above had been for many years in operation in Catholic hands and under clerical management, yet not supplying the needs of the population. It is the only one for the boys of Great Britain, who are to be teachers of the Primary Schools. It is endowed, under government, and liable to inspection. At the above date it was offered to the Vincentians of the Irish Province; and being a mark of confidence, and a work not foreign to our Institute, was accepted. The offer was made by Cardinal Vaughan, the Irish Bishop who had under him *The Catholic School Committee* as owners in trust of the College. Father William

¹ In London.

Byrne was appointed Principal by the Visitor with only one confrère to assist him¹. He commenced his work by establishing a code of rules and providing a retreat for the students, conducted by Father John Brady, C. M. Though the number of students was miserably small there was, on the whole, a fair promise of success. But soon the prospect became clouded, and signs of disaffection began to appear, then disobedience and later, open revolt. How was this? *Inimicus homo hoc fecit*. Yes, the enemy of all that is good seeking some one to devour attacked the new establishment. The rules did not favor liberty within the College; and these former students now teachers without, could not as in the past make it a second home. Rumors were set afloat that the new regime were French monks whose aim would be to Frenchify the College — there was then no *entente cordiale* between the two nations. But worst of all, the spirit of disaffection and disobedience extended to the day members of the College Staff. — What is to be done? Something determined and definite; nor is there much time for deliberation. Two of the Staff are dismissed, and one freely resigns — The effect was but to intensify the evil for the time; and a petition signed by 400 teachers demanding the dismissal of the priests was presented to the Board of Education. It was unheeded; other petitions followed, but only to share the same fate. The charges were of such a nature that the Principal had little difficulty in refuting them; and so the Government became even friendly to the cause of the priests. Better than this, the intelligent members of the Catholic body took the same side in the controversy; and best of all, the bishops throughout never lost confidence in the priests they had chosen. But the most valuable and valued support came from the *Catholic School Committee*.

This is a Board consisting of clergy, and laymen of posi-

1. Now two Brothers, coadjutors.

tion with the Duke of Norfolk as Chairman. At a general meeting of the Board, the College question was carefully considered; and the unanimous resolution adopted of Confidence in the Clerical Staff of Hammersmith. It was transmitted to the Principal by the Duke, and is well deserving of a place in our little *notice*.

Arundel Castle,
April 13, 1902.

My Dear Father Byrne,

I have very great pleasure in sending you the enclosed Resolution which was carried unanimously and with enthusiasm.

Knowing well how much you have had to go through of an anxious and trying kind, it is with keen satisfaction that I send you this Resolution. Heartily joining in all it says,

I remain,

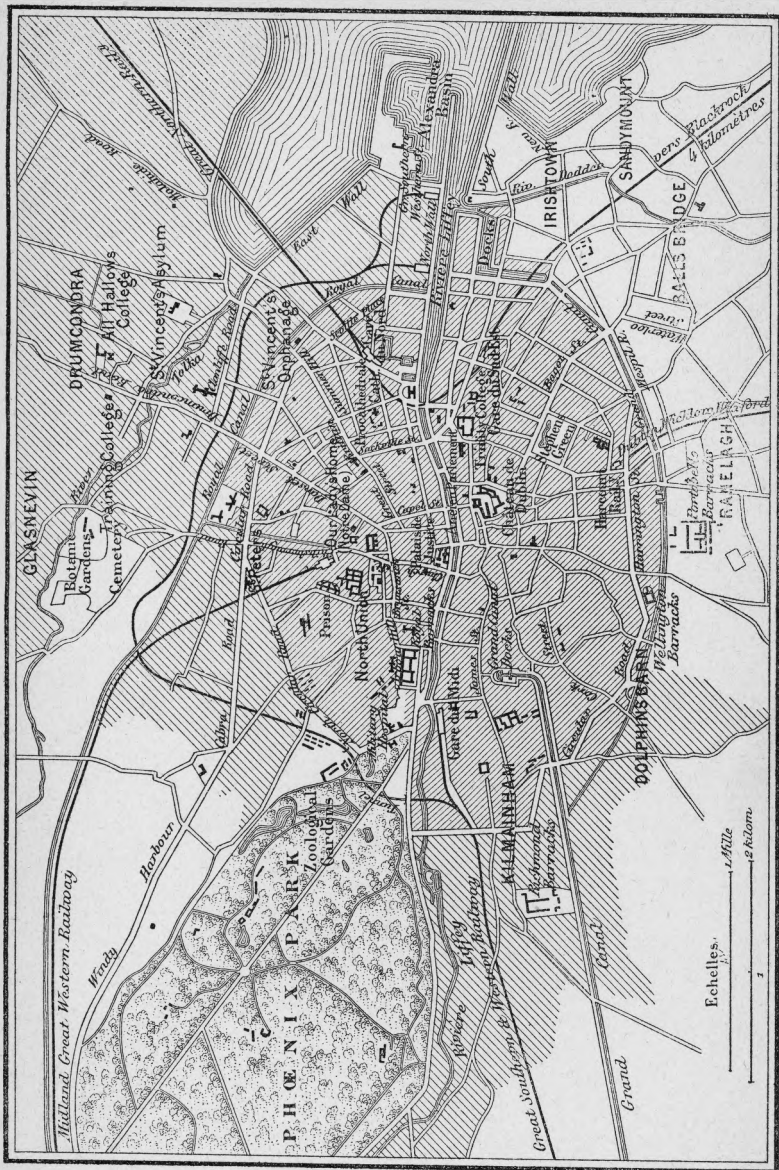
Yours very truly,

NORFOLK.

The Resolution ran as follows, "That the Committee express its appreciation of the admirable manner in which Father Byrne is conducting the Hammersmith Training College. They congratulated the Authorities on their educational and financial policy, and wish them continued success and prosperity."

NORFOLK, *Chairman*.

Add to this the subjoined reports from the Board of Education, and we have more than a vindication of our confrères in London. But greater interests were involved, than the character of a small community; for the anti-clerical spirit is abroad, and active, seeking matter for censure in everything done by the clergy.



MAP OF DUBLIN, IRELAND
Above, the district of Drumcondra, with the establishments of All Hallows College, and St. Patrick's Training College.

Copy of Reports from Board of Education.

FIRST REPORT

March 14, 1901.

“This College has now the prospect of becoming thoroughly efficient. The Principal is energetic and takes a real interest in the welfare of his students. He is ably seconded by his Staff. The students are working quietly and are making satisfactory progress in their studies. A healthy tone again prevails. Mr. Morton and Mr. McVicker teach their subjects in a clear and interesting manner. In Reading and Recitation the high standard of previous years is maintained. Mr. Smythe has again shown his skill in the preparation of the men for practical work. The premises have been greatly improved during the past year.”

SECOND REPORT

April 8, 1902.

“The condition of this College is steadily improving. There are 64 students on the books, last year 56. Of these 16 are reading for University degrees, last year only two. All the staff are doing excellent work. The conduct and tone of the students are praise worthy and there is amongst them a larger proportion than usual of men of ability and promise. The Maltese are studious and gentlemanly in their behavior, their progress in English is remarkable. As regards diet, recreation and health, the arrangements are highly satisfactory. Further improvements have been carried out in the buildings. The older part of the premises is still in need of thorough renovation. When this is done, it is to be hoped that accommodation will be found for additional baths and a good manual training School.”

THIRD REPORT

March 11, 1903.

“This College continues to make progress and its general condition is thoroughly satisfactory. The behavior of

the men, their attention to duty and the progress which they have made during their course of training are highly praiseworthy. The premises have been further improved by the addition of a manual instruction room, a physical laboratory and the renovation of the Art Room."

In 1904 the practice of sending formal Reports was abolished. Messrs. Scott-Coward and Willis inspected the College. Both were highly pleased with all they saw, and Mr. Coward in particular, was very much struck by the improvement all round, which he observed since his previous visit (See my Report to Committee for year).

In 1905 there was again no formal Report, but when H. M. I., Mr. Airy inspected the teaching and went over the building, about the middle of last January, he was if anything even more laudatory than his predecessors. On that occasion he made the following statement to the Principal:

"I am highly pleased. You are all life here. There is no necessity to meet the Committee seeing that you have done so much to improve the College since my former visit and that you have promised to do the rest that I require."

The only other formal Report on the College is that which is contained in a letter from the Inspector of Music, Mr. Somervell, to the Principal. It is as follows:

Board of Education, May 15, 1904

Dear Father Byrne,

There is very little to add in my official Report to what I said yesterday in praise of the singing and individual work of the students, nor do I wish to qualify it in any way. I consider that the students are in excellent hands, and so long as that is so, I shall expect the same excellent results.

Believe me,

Yours very truly,

ARTHUR SOMERVELL.

It will now be a pleasure to read the Principal's account, written last year, of the restoration of order after a period of two years' worry and unrest; of the progress of the College; and more than this, of his gratitude to God for it all, with trust for the future: "The numbers have gone steadily up year by year. We began with 39. This year, our 9th., we have in residence a total of 116. But it is perhaps in the dispositions of the students that the progress has been most marked. Order and discipline may not yet be absolutely perfect, but no serious abuse whatsoever reigns in the place. But what is more important—whilst a large number are decidedly pious and virtuous, all are well disposed and attain to a high standard of religious practice. Every student is a member of the Sodality of the Sacred Heart and is most faithful to the rule of approaching the holy table once every month.—A considerable number are weekly Communicants. Better still, when they leave College and go to teach in the School, almost invariably they get on well. Even those who were troublesome and undisciplined whilst here, not unfrequently prove afterwards that they have not received their lessons and instructions in vain. There is therefore just reason for thankfulness to the Giver of all good things, for the manner in which He has blessed and protected our work.

Much doubtless still remains to be done and the political outlook in the matter of education is just now particularly ominous and grave but the Divine aid so manifestly extended to us in the past is a certain assurance and guarantee that if we ourselves do not prove unworthy, the same Divine help will not be withheld in the future."

At present the atmosphere is rather calm; and we think the prospect is not so serious.

A Bill legislating unfavorably to religious education was after much labor on the part of its promoters and lengthened debating in the Commons, withdrawn at the end of

last parliamentary session. It would (in effect, though not in the intention, we fully believe, of either of the two great parties of the State) sorely penalize Catholic Education in England.

It was opposed by the Anglicans, but weakly, while the Non-Conformists whom it favored, were vigorous in its promotion. The Catholic Body led by the Archbishop of Westminster stood for equal treatment and would have none but Catholic teachers of their own appointment to educate their children. In Parliament through their representations, aided by the Irish Party about eighty strong, and outside through mass meetings — the press lending its aid — they as one man claimed the right of parents to educate their children. At the critical moment the Anglicans stood firm and the Prime Minister though leading a powerful majority, withdrew the obnoxious Bill.

It was the fourth attempt at legislation of this kind; and it furnishes a proof of what even a minority can do when their cause is just, if they work together and speak with no uncertain voice. Should the fight be renewed amid the uncertainties of the issue, one thing is sure, that the Catholic party will stand where they stood before and, come what may, at any cost they will educate their children in their own schools. Under God they have confidence that no great wrong can be done to them while they have the vote and advocacy of the Irish Members. And of this they may be assured judging from the recent past. The party at present in power are their friends from whom they are just now expecting important legislation favorable to their own country; yet, all this notwithstanding, they voted solid against their friends. Here is a fine example of the preference of soul to body, of eternal to temporal interests.

May we hope the stand which many parents in another country are making for their children's souls will succeed as well; and that the example set before them here may

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rouse from apathy so many others who are striving to doubt the very existence of the God who made them.

JAMES CARPENTER

ITALY

CAUSE OF BEATIFICATION OF RIGHT REV. JUSTIN DE JACOBIS, C. M.

VICAR APOSTOLIC OF ABYSSINIA

On February 7, 1909, the Sacred Congregation of Rites, by a Decree ratified by the Sovereign Pontiff on the tenth of the same month, has verified "the validity of the process made in the name of the apostolic authority in the archdiocese of Naples, on the reputation for sanctity, virtues, and miracles of the Venerable Servant of God, Justin de Jacobis," (See Briefs of the Holy See).

THE EARTHQUAKE OF MESSINA

(*Continued*).

In the last issue of the *Annals* we gave a description of the disaster at Messina and Calabria. The whole civilized world came to the aid of the stricken inhabitants of Italy by generous subscriptions to the relief fund. Items of interest, relative to the Lazarist Missionaries and the Daughters of Charity have already been mentioned, while in this Number we will publish the information sent us concerning the organization of the work of rescue and subsequently the providing of suitable quarters for the care of the injured and the destitute. The following letters tell of the work of the Daughters of Charity after the catastrophe.

3*

ROME

AMBULANCE OF THE VATICAN

Letters from SISTER GUEYZE, *Sister Servant of the House of Saint Vincent, and* SISTER THERESE BONG, *Sister Servant of the Hospice Saint Martha of the Vatican, to the* MOST HONORED MOTHER KIEFFER, *Paris*

Hospice Saint Martha, January 3, 1909.

My telegram of yesterday, informed you, Most Honored Mother, that we are at the ambulance awaiting an answer from the government which is considering an offer made by the Holy Father for the accommodation of three hundred sick or wounded at Saint Martha's Hospice. In preparation we are busily transforming the vast pilgrims' halls into hospital wards, and instructions from His Holiness are given us through Mgr. Misciatelli, who directs the work.

The medical staff will be composed of the Vatican physicians and the pharmacy in charge of Brother Deodato, of the Order Saint John of God, Director of the Sacred Palace Pharmacy. As soon as the official answer is received, I shall inform you by telegram that you may send immediately the indispensable reënforcement of sisters. Our Holy Father wishes experienced nurses, and if possible, those holding a diploma. In the meantime, awaiting the arrival of the sisters, we hope to get help from our other houses in Rome, although several of these may possibly need their own nurses, as beds have been prepared at the *Bambino Gesù* and the *Addolorata*; in the remaining houses the sisters keep themselves in readiness to start at any moment for Naples where there are many sick and wounded. --

SISTER THERESE BONG

Hospice Saint Martha, January 5th.

Yesterday at eleven o'clock in the morning one hundred forty refugees arrived, among whom there were only thirty wounded. Toward two o'clock in the afternoon, His

Eminence Cardinal Merry del Val, came to see these poor people, and at the bedside of each one he spoke a few pleasant words. As he was about to retire the mayor of Rome arrived and the two distinguished visitors met in the main vestibule. His Honor cordially thanked the Cardinal who received everyone with his customary dignity ; he opportunely told the mayor that the Sovereign Pontiff had offered accommodations for three or four hundred wounded, and not for the refugees ; moreover, His Eminence expressed his surprise at the large number of the latter which had been sent to Saint Martha's. "I understand, Your Eminence," replied the mayor, "and I will give directions to send the refugees elsewhere." His orders were carried out this morning and only thirty of our beds are now occupied. But there is a constant coming and going of cardinals, bishops, and ladies, offering their sympathy and services and helping to care for the sick who receive all possible attention both for soul and body.

SISTER THERESE BONG.

Hospice Saint Martha, January 11th.

It must be that either the sick cannot be transported here or the officials object to their coming into our city ; and yet, they are overcrowded in Naples where accommodations as well as help are lacking.

You have no doubt been informed that a Spanish steamer has been placed at the disposal of the Holy Father to search the coast of Sicily and with the aid of the clergy, rescue the wounded, the orphans and bring them to Rome. We are looking anxiously forward to the arrival of the steamer, which is daily expected in port.

House of Saint Vincent, January 18th.

What a welcome, most Honored Mother, we gave our sisters and how grateful we are to have them with us ! Yet, should we continue to receive the wounded our number may

not be sufficient for the work; we will in that case give you immediate information. Our sick are not like ordinary patients; they are very helpless, having lost hands, feet, or limbs, and gangrene has affected many. The sight around us is heartrending! A child was found yet alive lying beneath his mother's corpse; she had protected him with her own body at the cost of her life... The sisters who left here for Catania under the care of Sister Récamier, write me that it is impossible to form an idea of the deplorable condition of the people there. One has to see to believe and many will in all probability die, while others may become insane. What a fearful calamity!

At Saint Martha's the work of organization is being pushed forward with all possible speed. Sister Theresa has the general superintendence of the work; her assistant is Sister Saldanha, who is invaluable because of her devotion to the sick, and her experience in directing the hospital corps. The pilgrims' dormitories so large, well lighted, and ventilated, make splendid wards where nothing is wanting to the sick. Two sisters for night duty come in turn from our other houses in Rome. A sister will soon arrive from Valmontone, to complete our number for the day roll, already reënforced by the four sisters from the Mother House, and two others from Turin.

SISTER GUEYZE

Hospice Saint Martha, February 8th.

If you will allow me, Most Honored Mother, I shall take you into one of our wards, to give you some idea of the hospice. Let us select the first ward, where all mothers and children have been comfortably placed. You will observe three beds close to one another, occupied by a mother her infant, and two older children, one having a broken arm and the other a fracture of the skull; the bare bone may be seen through the ugly wound; the

woman has a broken wrist and painful sores on her limbs, but the infant has only a few scratches. A little further on is a woman badly wounded, yet she cares for her baby, two months old, whom she holds in her arms.

Among our late arrivals was a young man who had been rescued from beneath the debris after four days of agony. He was with his father, mother and sister at the time of the disaster but they gave him up for dead; and though quite intelligent nothing could distract his thoughts from the death of his dear ones, as he supposed they were killed. He was frantic with grief, and night and day bewailed the loneliness of his life and the loss of home and fortune. Yesterday he received a letter from his father telling him that he with his wife and daughter had been providentially saved and all are now at their country home anxiously waiting for him. They had discovered his whereabouts through the newspaper. Almost wild with joy, our patient set out immediately. A like scene was repeated in the ward where a woman was recognized by her husband while the surgeon and the sister were dressing her mutilated limb. Both were ignorant of each other's fate and since the earthquake the husband was going about in what appeared a hopeless search.

SISTER THERESE BONG

Letter from SISTER SABRAN, *to the* MOST HONORED MOTHER KIEFFER, *Paris.*

Rome, House of Saint Vincent, February 2, 1909.

Details of our journey to Civita-Vecchia will, doubtless, be of interest to you and I hasten to tell you about it. We went to this place to receive two hundred little orphan boys and girls of Reggio and Messina who have become the Holy Father's wards despite the efforts of those who would have wished to deprive him of the consolation of showing himself the father of these poor destitute children.

The Spanish steamer, *Catalonia*, was signaled Sunday

evening and we — being fourteen sisters in a band — started next morning and arrived at Civita-Vecchia toward ten o'clock. The weather was fair and the golden rays of the noon-day sun resting on the waters threw into bold relief the beautiful steamer bringing to us our precious charges. We were most anxious to go on board to see the children, but the gentlemen of the Catholic Committee who accompanied us, asked that we wait for the appointed hour, 11 o'clock, and they invited us to come in the meantime to the hotel for dinner. Thanking them for their kindness, we asked for a private room and there we partook of the luncheon brought from Rome. It was soon time to return to the port where two launches were ready to take us to the *Catalonia*. The Bishop of Civita-Vecchia was already on board with several delegates from the Holy Father and they were surrounded by the two hundred children who were waiting for the sisters. What a touching scene greeted us, Most Honored Mother! Had you been there you would have wept with your Daughters on beholding the sad spectacle that told so well the story of the late calamity. It was indeed a motley crowd of children of all sizes and all conditions. They ranged in age from infants to children three years old and upward, and even young girls from eighteen to twenty years; all in a pitiable state, poorly clothed and many bare-footed, and they wore a bewildered, sorrowful expression which seemed to question the possibility of meeting once again a fond father or mother, brother or sister, left under the ruins. A little girl five years old clung to an old sailor to whom she had taken a fancy. She had become as his shadow during the trip and crying pitifully, the little one now refused to be taken away from him. The Captain prevailed on the old sailor to come to Rome. We could see the tears coursing down his cheeks as he carried the child in his arms, thinking no doubt, of their approaching separation.

The moment of departure from the *Catalonia* was most touching. The sailors had become attached to the children who on their part expressed their gratitude with the liveliest demonstrations. Caps and handkerchiefs were waved, while childish voices cried out: Long live Spain! Long live the *Catalonia*! And from the steamer came responsive cries not less enthusiastic: Long live Italy! Long live the Pope! and the good Bishop remaining on board gave to all a parting blessing.

We at last boarded a special train and without accident reached Rome and found our way safe to Saint Martha's. I think many of the new comers believed themselves within the portals of Paradise. Some asked us: "Are we not at our Holy Father's house? Where is he?" "Let me see him," said a child, "I will kneel and say my little prayer to him"...

Cardinal Merry del Val came in soon after our arrival and he found our new guests in one of the large refectories, each bountifully served with a portion of soup, rice and meat which was fast disappearing. He smiled on the crowd and looking at the dirty little faces, said to me as he passed by: "Sister, you will need a good supply of soap and water! The bathing, in fact, kept us busy the whole afternoon.

SISTER SABRAN

MESSINA

In the desolate city of Messina, the Daughters of Charity have resumed the service of the sick in the Military Hospital re-organized in tents and cottages. On April 29, 1909, a traveler visiting the ruins gives the following statement of his impressions.

At first sight the picturesque outline of Messina is much the same as before the earthquake, presenting a scene of unparalleled beauty, with its lofty mountain ranges as back

ground to the line of magnificent palaces extending along the quay. But a closer view reveals the devastation of the ruined city, for only the façade remains standing of those beautiful residences by the straits. In port a deathlike stillness reigns and where formerly a rushing throng of people came in ceaseless activity, now only a few listless stragglers may be seen; while here and there on the hill-sides are straggling villages of rough wooden huts. As the traveler advances through what must have been the site of the city, he meets ruins at every turn and it is impossible for him to tell whether he is standing on the street or on the third story of a building which might suddenly collapse, for all demarcation has disappeared and the uneven surface of accumulated rubbish forms a strange looking panorama of artificial hills and valleys. Messina is not only a demolished city — but if I may use the term — it is a pulverized city. And a ramble through its wrecks, is not only a weird experience but a perilous undertaking; the remaining walls are tottering and they in turn will soon fall by the repeated shocks which have not ceased for the last four months. A shock was felt this very day. The work of clearing away the debris seems just about commenced — a disheartening endeavor, one might call it folly, to try to remove even by ordinary means in the space of ten years so gigantic a mass of rubbish. Occasionally some few emaciated survivors who present a pitiful sight, may be seen seated on the crumbling walls, watching intently the soldiers who are searching the ruins. As I turn from this scene, I see in the distance a man carrying on his back a coffin wherein perhaps is all that he held dear in life. Since the catastrophe there is a daily exhumation of two hundred or three hundred bodies and the air has become infected by the decay of the 45 000 bodies under the wreckage. To be allowed to take part in the search, citizens were obliged to procure permits limited to the first of May. A

feverish anxiety is observable in the attempt to recover the remains of loved ones, for it has been decided to dynamite the threatening walls after the above named date.

On the other hand, nature is quietly clothing herself in her spring foliage and the grass is creeping up here and there among the ruins. I caught sight of a goat browsing on the blades of grass that had sprung up from the earth covering what was formerly the third story parlor of a palace. Of the one hundred four churches, one only is standing — Saint Andrew's Church — and it has been condemned by the civil engineers, consequently there are no public religious services held in Messina. As I look about me the horror of the scene increases. It is beyond description, and the graphic sketches given in the newspapers and periodicals, fall far short of the reality. A few wanderers dying of hunger, in their poor huts are the sole survivors of an active population. — However, as I bid a last farewell to this historic spot, a gentle breeze which seems to whisper of hope, wafts the fragrant perfume from the acacia trees now budding forth in the deserted parks of the once beautiful Messina." — HENRI GUERLIN. (*L'Univers*, May 6, 1909.)

CIVIL HOSPITAL OF MESSINA

At the request of the royal Commissioner, Sister Masquin with two companions returned to Messina on February 16, 1909, to take charge of the wounded rescued from the ruins of the Civil Hospital and to help in reorganizing the hospital work. The new hospital was inaugurated February the twenty-seventh with fourteen patients. It is located in the open fields at about fifteen minutes' walk from the site of the former building, and is composed of three Russian tents and five German cottages; each cottage being 15 metres long by 5 wide, with two windows on either side, and divided into five rooms two of which are respectively, 25 and 30 metres square, the other rooms are

smaller. Another cottage with the exception of two rooms, has been placed at the sisters' disposal and they have taken up their quarters here, a large room serving as dormitory and refectory, while another is a store room by day and a chapel by night. The sisters after supper, cover with white cloths the various stores of provisions; and on an altar above which is a statue of Mary Immaculate they place a few natural flowers for decoration. Each morning the holy Sacrifice is offered here and thus they are afforded the necessary consolation and strength at the beginning of their day's work in which privations are not wanting. By degrees the indispensable articles are procured and the hospital is being thoroughly equipped. New cottages are going up; during the month of April the number of patients amounted to thirty, and it is daily increasing. There are five sisters on duty.

TURKEY IN EUROPE

On April 29, 1909, the *Stamboul* of Constantinople published the following article.

In the Army: The French and the Constitutional Army

"Lieutenant Colonel Muhieddine Bey of the first Court of Inquiry, by order of the Commander-in-Chief of the Constitutional army, called recently on the French ambassador, Mr. Constans, to offer, in the name of the army, warmest thanks to the surgeons and sisters of the French hospital of Taxim, for their care and devotion toward the soldiers, wounded while defending the national liberty. The ambassador touched with this courtesy, expressed his deep appreciation to the deputy and at the same time praised in glowing terms the courage and energy exhibited by the "Constitutionists." The Colonel thence proceeded to the College of Saint Benedict, Galata, to thank Father Lobry,

the Superior, for the assistance given by the Institution to the wounded soldiers of the Constitutional army.”

These visits took place subsequently to the revolution in Constantinople on the 23rd. of last April. We will now give a general outline of events, adding thereto a few details which describe the situation of the Lazarists and the Daughters of Charity, whose safety during these troublesome times was a subject of anxiety to all. The following journal is from a correspondent of *L'Univers*, May 12, 1909.

April 20, 1909.

We are now at Beyroot. Our steamer, *l'Etoile*, is preparing to steer toward Constantinople and we are joyfully anticipating a sight of the great metropolis. But discouraging reports are being spread. They tell us the English consul was assassinated, 1600 Armenians massacred at Adana and a revolution is raging in Constantinople, while troops from Salonica are on their way to Stamboul. We cannot credit such news; the truth, however, we shall soon learn.

April 24, 1909.

The first rays of the morning sun are darting across the shining surface of the Bosphorus, wrinkling its smooth waters in zigzag lines like a broad band of watered silk; on the sea's shimmering surface the city's silhouette stretches out before us in heavy strokes of greyish blue under the misty atmosphere of early dawn; but as the light around broadens the figure deepens and domes and minarets as delicate as *Sèvres* porcelain columns, rise up in magnificent array. Very soon we are able to distinguish familiar outlines: the famous mosques of Saint Sophia, of Achmet and of Bajazet, the tower of the Seraskierat and the castle of the Seven Towers; then to the edge of the water at the entrance of the Golden Horn, we see the ancient palace of the Seraglio.

One breathes freely in the pure, quiet air but as we near the port the total lack of activity produces a strange sensation and we miss the hurry and flurry of the *caïques* that usually crowd about in-coming steamers and welcome the traveler in a chorus of deafening cries. Not a sound reaches us and yet five o'clock has already struck. The stillness is indeed inexplicable and we continue to contemplate the grand spectacle around, the grandest perhaps upon which human eyes may rest; for at first sight no city in the world seems to rival Stamboul in the beauty of its aspect. We have now doubled the promontory and the Golden Horn is sinking beneath the waters down to Eyoubé; the scene becomes more and more enchanting as the glowing rays of the rising sun fall on the numberless window panes of

the city's residences; the reflection gives the impression of a great conflagration. The sight baffles all description.

We may peacefully prolong our musings for Stamboul apparently slumbers on undisturbed. Having left the Golden Horn far behind, we are coasting along Galata; the palace of Dolma Baghtsche, the handsome residence of a powerful owner, is plainly reflected on the waters below, while we catch a glimpse of the famous Yildiz-Kiosk and distinguish through the foliage the pavilions, one of which perhaps at this moment shelters the reigning monarch. Suddenly strange sounds break in upon our reverie—the discharge of fire-arms and the roaring of cannon. There is fighting going on in the capital hardly a kilometre distant. A ball strikes the side of the steamer, penetrating the hull and on the hill above, smoke is seen issuing from the barracks, evidently they have been shelled but the retreating enemy may be seen in the distance. The passengers hear the whistling of the balls, and terror begins to reign on board. An old officer who but yesterday walked about with martial tread and boastingly talked of duels, has disappeared, and without pretending to conceal his fears, is keeping close watch in his cabin.

Our steamer now retraces its course and reaching the middle of the Bosphorus, drops anchor below the Seraglio. The captain equips a reconnoitering party and we remain in anxious expectation as they speed to the scene of action. The heavy firing which lasted about twenty minutes, has ceased and from time to time only the faint report of a gun is heard. We spend some moments of painful suspense for our boatmen fail to reappear. At last we sight them, and a bold stroke of the oars brings them to the steamer where they are quickly surrounded by an eager crowd.—I will sum up the news. Yesterday the troops loyal to the Sultan, returning from Selamlık, found to their surprise their barracks occupied by the Salonican soldiers. These had entered Stamboul and taken possession without the use of arms. Crossing over to the opposite shore of the Golden Horn, they took Galata and continued their march towards Yildiz Kiosk. At daybreak they arrived at the barracks of Taxim believing the occupants to be favorable to Young Turkey, but such was not the case and they received a *warm welcome*; we witnessed the attack from the steamer. At this moment the Young Turks are organizing a strong police force at Stamboul and Galata. All fleeing officers and soldiers are killed without mercy. An English journalist was struck down while trying to photograph the battle ground; and the barracks of Taxim have capitulated.

The strife, however, is not ended for the Turks of the old regime are still masters of the arsenal—we can see the buildings from our boat—and the several barracks one of which, an artillery barrack, on the Asiatic side is quite near us. Questioning the movement on shore, we can perceive the coming and the going of the soldiers who group here and there, no doubt discussing the situation. All at once they seem to come to a decision and cannon is hauled into the barracks where the soldiers retire, preparing for

a bold defense. The fleet is at San Stefano, and the sailors side with the Sultan. It is reported that the officers have taken possession of the cannon while the men are held prisoners by the Young Turks. What will the issue be? Shall the sailors eventually escape or come over to the Constitutional party?

Several Fathers of the Assumption have come on board at the peril of their lives and they give us the details of affairs. Should the Sultan come out victorious there will be a general massacre of the Christians. This is already planned to satisfy the fanaticism of Old Turkey. We are able to see the agitation around the pavilion of the Yildiz Kiosk, where the Sultan is now residing. This name signifies a "star" and we are told that of late, the tyrant has prohibited the use of the word as well as a number of others as "assassin," "fez," "electricity." Why?—is a matter of conjecture. At this moment the "Red Sultan" is trembling for his safety.

A deathlike silence continues to reign on the Bosphorus and the only boats that glide over its waters are filled with refugees, officers and soldiers of the reactionary army. Occasionally we catch sight of the arrival of a train from Salonica conveying troops, and wild acclamations greet each reënforcement...At twelve o'clock an unusual commotion occurs—The entire fleet, nine squadrons strong—appears on the horizon. What plan of action will they follow? The warships continue to advance casting deep shadows on the waters and while we try to learn their movement, they suddenly stop in apparent indecision...At half past one A. M. the firing begins again on shore this time to the rear of the German Embassy in the direction of the Yildiz Kiosk. It is only a skirmish which lasts but a few minutes. The soldiers from the artillery barracks run with loud cries toward the shore and we are left in doubt as to what this might mean. Has the Sultan gained some advantage over the Young Turks? The firing ceases and the soldiers return to their headquarters. A dismal silence settles around us, disturbed only by the porpoises that leap about the steamer and refugee boats speeding to the Asiatic shore where apparently they dread to land fearing to find the enemy there. It is in vain we have kept up a watch in the direction of the Sultan's palace where the last assault is to take place. Active preparations are going on for a speedy retreat and passengers are bewailing their disappointment. Constantinople, the magnificent, is fast fading out of sight while the setting sun illumines Scutari. Very soon we behold nothing but sky and water. On one side towards Stamboul the darkening clouds are gathering while on the other, towards San Stefano a mysterious glare rests on the waters and discovers the sudden onward movement of the fleet.—And one by one the ships pass us in the silence of the night bound for an unknown port.

Henri GUERLIN.

We will now retrace the course of events. In the preceding *Annals* we mentioned the granting on July 24, 1908, of a "Constitution," abolishing the former personal government. But the Sultan held fast to the power, and his party strove by all manner of means to regain the ascendancy. A bold stroke was made on April 13th., instigated from the higher authorities, and it began by the assassination on Saint Sophia Square of a deputy, Minister of the Marine and of two hundred fifty superior officers (*L'Univers*, May 20, 1909). Abdul Hamid failed to carry out his schemes and the chiefs of the Young Turkey party have assumed control of the government after a revolution in which unfortunately blood was shed. The *Correspondant* of May 10, 1909, furnishes an account of these world stirring events:

Europe has witnessed within twelve days the happening in Constantinople of two counter-revolutions, the second annulling the first. On April 13th. the constitution of July 24, 1908, was done away with and the old regime was resumed but on the 23rd., of the same month this reactionary movement was quelled by the Young Turks. On the preceding day troops from Salonica took Constantinople and the Sultan himself was captured in the Yildiz Kiosk and brought the following night to Salonica; there he was held prisoner in a villa. His brother Mohammed Reshad Effendi after an imprisonment in a palace for thirty years, ascended the throne under the name of Mehmed V. The National Assembly convened in the mosque Saint Sophia unanimously voted the deposition of Abdul Hamid after the reading of the "fetwa" (or decree) of the Sheik ul Islam which declares that "he has altered, torn, burned the sacred books; robbed the public treasury; killed, imprisoned, exiled his subjects; committed tyrannical acts of all kinds; foresworn his oath of returning to the exercise of justice; persisted in provoking violent revolutions, and instigated massacres." The Sheik ul Islam concluded that to maintain him in power would be dangerous, and his deposition cannot but be beneficial to the government." The Assembly immediately cried out: "Let him be dethroned." Two deputies and two senators were sent to inform Abdul Hamid of his fate, to whom he replied: "Such is my destiny. I ask that my life be spared and with my family that I be allowed to retire to the Palace of Tcheragan, there to end my days where I was born." This scene, the chief actors of which were partly janissaries, is a novel event in the history of the Ottoman Empire.

The occupation of Constantinople was not accomplished without some

resistance as had been foreseen. There were bloody strifes. Three barracks were taken at the point of the bayonet and the Yildiz Kiosk was surrounded by the Young Turks before the Sultan would tolerate the raising of a flag of truce, causing a suspense of forty-eight hours before giving his consent. There was nothing this day to recall the peaceful revolution of July 24, 1908, which was one of popular rejoicings.

Abdul Hamid is accused of being accessory to the bloody conflicts of April 13th. He is severely reproached with having granted an amnesty to the factions and given 100 000 livres to the *softas* who had won them over, and with having presided at the summary executions. The Salonican troops threaten to revenge the massacre of the three hundred officers, and arrests have begun. Spies are imprisoned and murderers hanged. The Commander-in-Chief of the Macedonian forces, Mahmud Chevet Pasha, has guarded the embassies and protected foreigners. He has even safeguarded the life of the Sultan. To insure order in the city he has declared it in a state of siege and he may be said to hold the government in his hands. The present period is one of dictatorship.

Abdul Hamid has reigned thirty-three years. Despite his native shrewdness and diplomatic *finesse*, the courage of his generals, Osman Pasha Moukhtar, Edhem, Turkey has been beaten in battle and made to bend in the Congresses. Bulgaria, Eastern Roumelia, Servia, Thessaly, Cyprus, Batoum have been wrested from her and finally, at first for administrative power but later *de facto*, Bosnia and Herzegovina. In the interior whatever remains of the empire is tottering. Abdul Hamid borrowed all that he possibly could of European civilization but he will always be held up as the "Red Sultan" tyrant who ordered the massacre of two hundred thousand Armenians; and that very army so well organized and equipped by him will be the one to dethrone him when by his despotism and cruelty, his crushing policy, he has shaken the fidelity of his subjects who tremble at his voice because he represents to them the power of the Caliphate.

The new Sultan, Mehmed V., is timid but energetic as his first message to the people shows. His new Premier, Hilmi Pasha succeeds Tewfik Pasha who occupied the position of Grand Vizier only for the time being.

The palace of Tcheragan where Abdul Hamid was conducted had been the theatre of many tragic scenes. Here was assassinated the Sultan, Abdul Aziz, June 11, 1876, and his successor Moured V. imprisoned, twelve days after his accession to the throne. Being declared insane he was brought here and died, August 1876. Abdul Hamid, the nephew of Abdul Aziz, was then proclaimed Sultan. On the following September 10th., he published his message to the people couched in terms so prudent and firm that

it produced a most favorable impression throughout the empire. Later on, December 10th., of that same year, a new liberal Constitution was promulgated, but the Grand Vizier whose work it was, being turned out of office, March 5, 1877, was sent into exile. On January 14, 1878, the Turkish Parliament was dissolved and suppressed after thirteen months of existence. Abdul Hamid henceforth adhered most strictly to the ancient despotic regime of the Turkish empire.

On April 28, 1909, he was imprisoned in the Villa Allatini at Salonica with his harem and servants.

* * *

The Lazarists and Daughters of Charity in Constantinople during these troublesome times, remained there in perfect safety. A triduum in honor of Blessed Joan of Arc had been announced for the 23rd., 24th., and 25th., of April. On Friday the 23rd., the opening ceremonies took place according to previous arrangements. As for the other two days Father Lobry, Provincial Visitor tells about them in the following letter.

*Letter from REV. F. X. LOBRY, Priest of the Mission, to
VERY REV. A. FIAT, Superior General.*

Constantinople, April 28, 1909.

...As for Saturday the program was discontinued. At a quarter past five, Father Guwy and I were already at the Cathedral. On our way we met the troops who were marching with steady steps toward Pera. While I was celebrating Holy Mass the firing began and soon after the roaring of the cannon was heard close by. The constitutional forces were attacking the three neighboring barracks where were stationed the soldiers of the old regime. The cannonading lasted until half past ten o'clock. In the meantime, Stamboul, Galata, and Pera were surrounded by the Young Turks who penetrated into the city

from all quarters and took possession of the barracks and military stations.

Accompanied by Fathers Vachette and Guwy, I went to the hospice of the Daughters of Charity at Pancaldi under whose windows the first engagement took place. Wounded soldiers were soon brought into the Military School located opposite the hospice and the sisters supplied at once the linen for bandages. I placed the sisters' houses as well as their services at the disposal of the army for the organizing of the ambulances. Wounded soldiers were also brought to the French hospital, to Geramia, and to the municipal hospital. It is needless to say our sisters gave them a cordial welcome. In the afternoon the firing having ceased we were able to reach Pera where the sisters of the French hospital showed much courage. Because of the proximity of one of the batteries, the walls of the main building were riddled with balls. I visited all our houses at Pera and Gelata and found them undisturbed and in perfect order. As for our triduum I may say Blessed Joan had a day of battle rather than of prayer, and the next day the city being occupied by the Constitutional army nothing prevented the closing ceremonies from being celebrated. At ten o'clock, therefore, Pontifical Mass was sung and Mgr. Sardi read his sermon on Blessed Joan of Arc. There were present, the Consul with the attorney of the embassy, Mr. Boppe, and the Commander of the guard ship.

At twelve o'clock a banquet was given at the embassy and at four o'clock in the afternoon, the *Te Deum* was sung. A fine panegyric was preached by Rev. Father Bruno, Superior of the French Capuchins. The celebrations were indeed magnificent and we are thankful that all passed off so well. The governmental crisis is over. The nomination of the new Sultan Mehmed V. was proclaimed last evening.

ASIA

TURKEY

The recent massacre of the Armenians, which recalls those of 1895 and 1896, took place in the direction of Alexandretta in the vilayet of Adana and in the neighboring provinces. The outbreak began April 14th., and in many places the government officials and soldiers of the reactionary army were accessory to the bloody events that followed. Dispatches from Constantinople give an idea of the situation.

Constantinople, April 18th.

Alexandretta is threatened and surrounded by the Mussulmans. Several Armenian farms in the vicinity have been destroyed. Although the city has sustained no damage great excitement prevails on account of the depredations of the Kurds in the suburban quarters.

Alexandretta is a small, unhealthy town of 1 500 inhabitants. It is situated on the gulf of the same name north-east of the Levant and the quite neglected port is the trade mart for Aleppo, capital of the Turkish province in North Syria. The transit commerce amounts annually to fifty million dollars. — *Editor's note.*

A dispatch of May 4th. states :

The situation in Asia Minor is somewhat ameliorated. Reassuring news is received except from the district of Zeitoun, Cilicia.

A telegram from Adana, dated May 2nd., informs us that dispatches and letters from Turkey are subject to inspection. Anarchy reigns in the city. The number of victims is said to be 6 500 ; several persons were killed yesterday. In the entire province there is a total of 30 000 killed. Four thousand soldiers are making fearful havoc. They kill, pillage and burn. The property of foreigners is not respected. The two French schools are destroyed and fears are entertained for the American school and the American Missions at Hadjine and Tarsus. There will undoubtedly be another massacre of the Christians, for there is no reliance on the government. The city of Malacia is surrounded by the Kurds. The people are begging for help and the Christians there will be massacred if relief is not sent at once.

The Lazarists have an establishment at Akbes near Aleppo. The following letters describe their critical situation. Their house became an asylum for the Christians who flocked to them for protection. On April 24th. through an official report, it was learned that "the Lazarists at Akbes could scarcely hold out twenty-four hours longer, but two battalions had just set out to their rescue." The foreign embassies sent warships to protect their respective subjects and thus needful help was given the refugees. Through the French consul, the Lazarists were furnished with pecuniary aid to provide for the destitute and wounded and to meet the expenses of those they are now sheltering. There are at present two Lazarist Fathers at Akbes, Rev. Joseph Dillange and Rev. Vincent Paskès. They cared for 1 600 Christians in their "monastery" as it is called in that part of the world.

*Letter from REV. J. DILLANGE, Lazarist Missionary,
to VERY REV. A. FIAT, Superior General.*

Akbes, April 21, 1909. 2 A. M.

Father Paskès and myself are still, as you see, in the land of the living and our Christians are with us. Others have come from the neighboring villages and provisions are nearly exhausted. Yesterday we portioned out what was left. The Kurds are continuing to kill, pillage and burn; our turn is fast approaching, but we are preparing to sell our lives dearly. A few words from Chekle tell us, all is going on well there. Communications are now closed. My greatest apprehension at present is the plague, which is possible on account of the infectious atmosphere. One of our Christians was killed—a man, who had ventured too far out from the monastery, and a woman died from fright; we buried her in the garden; then besides there are two young girls who are quite ill. Up to this time I have been the only one to leave the place to treat with the kaïmakan, the of-

ficials and the chiefs, and I find the Mohammedans of Akbes friendly to us; but should the Kurds arrive I fear they will side with their cause; at any rate, they will not fail to share in their feasting.

We recommend ourselves to your prayers.

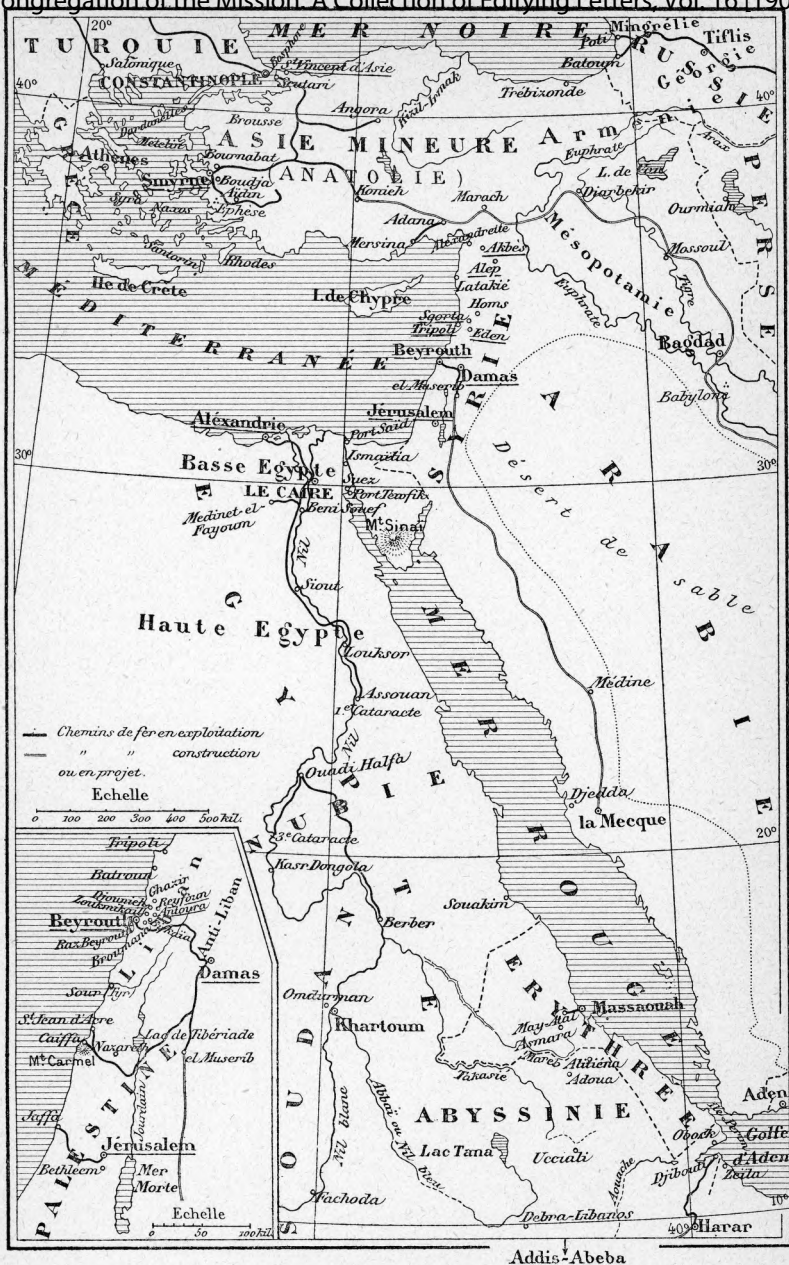
J. DILLANGE

My confrère is perfectly calm. He keeps well but is half dead with fatigue and is now resting after six nights of watching. The women and children occupy the chapel and rooms...The men are on guard day and night. It is raining just now. I cannot tell if this letter will reach you and my writing is scarcely legible. Do not forget us in your prayers and alms.

Letter from REV. L. DINET, Lazarist Missionary at Beyroot, to VERY REV. A. FIAT, Superior General.

Beyroot, May 11, 1909.

I will not add to the details given you by our confrère at Akbes but only describe the happenings here at the time of the massacre. On April 22nd., His Lordship, the Delegate, communicated to me a dispatch which he was about to send the French consul to inform him of the fears entertained for the Christian settlements of the north and in the interior of Asiatic Turkey. It was worded something like the following: "There are thousands of refugees at Alexandretta. Intense anxiety is felt for Aleppo. No news has come from the interior nor from the Lazarists at Akbes. Mention has not been made of any priests being massacred."—On the 23rd., Father Dillange imparted his inquietude by letter and on the 25th., I received two telegrams from him announcing threatening danger. The consul being apprised, telegraphed that same evening about seven o'clock, to the consul at Alexandretta. The next morning—the 26th.,—I spoke to the consul who promised to wire again that afternoon if he received no news. The consul at Alexandretta



MAP OF TURKEY IN ASIA

made known by telegram to the consul here that having consulted with the Ottoman officials, one hundred soldiers are being dispatched to Akbes.

The following day I called on Admiral Pivet of the French cruiser, *Jules Ferry*, to represent to him the situation of our confrères at Akbes. Immediately with lively interest he dictated a telegram to be sent the Commander of *la Vérité* at Alexandretta. In the afternoon, I received copies of the dispatches received from Alexandretta. The Commander had officially notified the civil and military Ottoman officials to give orders for the withdrawal of the Kurds from Akbes.

About four o'clock that same afternoon the admiral paid us a cordial visit—an agreeable surprise. Afterwards I accompanied him to the House of Mercy, the hospital and the boys' orphanage where he was greeted with the *Marseillaise*, and when he asked if they spoke French, I was happy to say: "As well as members of the Academy."—He then addressed them hearty congratulations.

A sad event occurred that morning on board, causing deep regret to the Admiral. A junior officer who was to have been transported to the hospital, died suddenly at 5 o'clock A. M. We visited the cabin where the body was laid out. A small wooden cross had been placed on his breast and we knelt for a few moments in prayer beside the remains of our fellow countryman so far from home and friends. Later on they were brought to the hospital for burial. The funeral took place on the 30th. with imposing ceremonies; the admiral, consul and other Frenchmen and several sisters being present. On the same day the cruiser left port, carrying provisions to the refugees who having reached the coast, were collected and placed in security. At midday I received another letter from Father Dillange, dated April 21st. Fourteen hundred Christians were occupying the house and annexes of the monastery.

Provisions had given out and leaves from the grape and blackberry vines were chopped up and boiled — this was their only food.

On May 1st., the consul came himself bringing a telegram from Alexandretta which states: "Consoling news from Akbes." The next day papers from the consulate of Aleppo, written by Father Dillange who asked for help, were forwarded to me. Of the ten messengers sent by Father Dillange to Aleppo and Alexandretta, eight were killed or wounded. To sum up: There has been no massacre at Akbes, thanks to the energy of Father Dillange, the intervention of the French consul at Beyroot, of the consul at Alexandretta, Admiral Pivet and the Commander of *La Vérité*. This warship came in port on the third of May and I called on the Commander to acknowledge his courtesy. On my request he visited our different houses and at the orphanage invited the orphan boys to visit the ship the following day. He brought reassuring news of Akbes from which a telegram was handed him before landing. There is daily communication between his vessel and the warships in the north. Our warmest thanks were also extended to the consul and admiral.

Having fulfilled these formalities, we are happy to send you encouraging reports, at the same time asking that you join in our prayer of thanksgiving.

L. DINET.

The following letter from Father Dillange was written prior to the foregoing but it reached Paris only on May 14th. It describes the deplorable condition of the Mission at Akbes.

Letter from REV. J. DILLANGE, Lazarist Missionary, to VERY REV. A. FIAT, Superior General.

Akbes, April 28, 1909.

A fearful calamity has befallen Akbes. All the suburban quarters have been destroyed, the men killed and the

women and children left destitute. Those known to be Catholics and others acknowledging themselves such, are saved. Yesterday twenty women and young girls arrived here. The men were massacred. We cannot tell what is to become of us. Fields, gardens, vineyards everything is destroyed and all provisions have been consumed. For fifteen days we have sheltered more than fifteen hundred persons. The panic began on April 15th., and those who have taken refuge here are unwilling to venture out; and we cannot blame them, for murders are committed in broad daylight. The fanatics revenge themselves on the property of the Christians, which they unhesitatingly set on fire. Ten police officers and two lieutenants are with us — a small defense but the best we can do, for the troops are stationed elsewhere.

The French consuls of Aleppo and Messina have not ceased to encourage and help us while making use of all possible means in their power with the authorities to protect our Christians. It is to their efforts in our behalf with the *valis* that we owe our deliverance and we continue to hold frequent communications with them. We are on amicable terms with the local government and the *kaïmakan* of Khassa with the chief beys of Akbes dined with us yesterday. Our two lieutenants despite their being Mus-sulmans are friendly with us and most anxious for our safety. The Christians who reside about a two hours' journey from Akbes have also escaped the massacre. I am not allowed to go there as rumors have been circulated of a plot to capture Father Paskès and myself, and to take us to Alexandretta. Up to a few days ago, I went abroad alone but now I am held in here with the hope, however, of receiving help in a few days. We live in terrible suspense. Night and day we must be on the watch and there has even been an attempt to cut off the water supply.

Kindly recommend us to the prayers of the Community

and to the charitable assistance of the Propagation of the Faith. We are absolutely penniless and our debts are accumulating every day as I was obliged to buy wheat, barley, sorgo, etc. "Necessity knows no law," and at this moment there are over a hundred poor famished people at my door. We are both very well and although much fatigued, we keep up courage. My confrère has shown heroic fortitude and all look up to us for comfort and strength. To betray the least inquietude might mean a general panic, so we dare not appear among them but with smiles and words of good cheer, though our hearts be heavy.

Last evening April 20th., the sound of fire reports and of the *tam-tam* spread terror, as we thought the Kurds were upon us, having brought their work of destruction to an end in the neighboring villages. Women and children locked themselves up — such a measure has been resorted to many times, and the men hurried to their posts. Not a word was spoken, we scarcely breathed in the deathlike silence..... Suddenly Father Paskès who was looking through a field-glass, announced the arrival of a cavalier riding at full speed. Blessed be God! — We were now told the news, and we learned of the change of government at Stamboul. Let us hope it may be for the best. As soon as expedient we paid our respects to the officials, who returned the visit.

Only two of our men were killed. One was carrying a message to the consul at Alexandretta. He was pierced with balls and cruelly stabbed. His mother wife and children are with us. Two women died of fright and four young women are on the verge of insanity; fortunately, we have not many sick. Every morning, I besprinkle the different apartments with a disinfectant as a preventive against the cholera which the approaching warm weather might bring us. We have had five baptisms in our little colony; two of the babies were born here. There are, besides our Christians, Protestants and Armenians and we try

to be the friends and fathers to all whom Providence has placed in our care. The troops we were expecting to protect us were sent elsewhere.

Trusting with filial confidence in the protection of God, the Blessed Virgin and our holy Patron, Saint Vincent, we hope against all hope. Up to this time we have certainly been miraculously preserved, for over two thousand Kurds are encamped in the vicinity of Akbes. The Turkish government of the city is not favorable to these tribes and it refuses to uphold them; measures have been taken to suppress them. Is this not Providential? In other parts these barbarous hordes have put everything in their way to fire and sword.

April 29th., seven A. M.

The soldiers have arrived — Thank God! I will now call on the commander.

V. PASKES. J. DILLANGE

We beg assistance for our poor people dying of hunger.

On the 19th. of May the following letters were received in Paris.

Letter from REV. L. DINET, *Lazarist Missionary, to*
VERY REV. A. FIAT, *Superior General.*

Beyroot, May 11, 1909

This letter will confirm the good news about our Mission at Akbes sent you on May 6th. The consul read me a dispatch received Sunday night, informing him of the safety of Akbes to which one hundred sixty soldiers were sent. The French Consuls at Beyroot, Alexandretta, Aleppo, Mersina and Adana, the *valis* of Aleppo and Adana, the Admiral of the *Jules Ferry*, the Commander of *La Verité*, and the Commanders of the French and other European frigates, manifested a lively interest in the Mission of Akbes. The consul of Aleppo wrote to Father Dillange: "Should it be necessary to fit out an expedition to go to your rescue, I shall ask to be given the command." The same minister

wrote me: "Father Dillange has asked me to send you immediately an account of their distressing situation, but I delayed purposely, not wishing to alarm you and so waited until peace was restored. At present the priests and all in their keeping are safe and guarded by a strong force of soldiers; the danger we trust is over."

Father Dillange has written or will write you about the fears so justly entertained for Akbes; therefore, I refrain from further details, and cannot but be thankful and bless God for having spared the thirteen or fourteen hundred Christians there.

Beyroot is now quiet; however, here as throughout the empire, it is well to remember the warning of our Lord: *Vigilate et orate.*

LOUIS DINET

*Letter from REV J. DILLANGE, Priest of the Mission, to
VERY REV. A. FIAT, Superior General.*

Akbes, May 3, 1909

The French Consul at Aleppo, Mr. Roqueferrier, arrived yesterday with two hundred men. It was time; otherwise we should have been massacred. In the environs all the men were killed and every day women and children come to us for shelter and protection. What will become of us? Starvation stares us in the face for there will be no harvest this year. We have resisted the enemy for seventeen days, and unless positive measures of protection are adopted it is evident the Christians can continue no longer to live in this locality.

Later on I will send a more detailed account of the happenings here. We owe our preservation to Mr. Roqueferrier and the dragoman, Mr. Balit. When speaking to the consul of the horrors that took place, he was very much affected. On May 2nd., feast of the Patronage of Saint Joseph during Holy Mass, all—Catholics, Protestants, Armenians, wept aloud. Succor arrived that afternoon and

for the first time in fifteen days, our bell was rung. Father Paskès played the joyful air of *Marseillaise* and we received the Consul in the Chapel with becoming ceremony. I enclose a few lines received from him some hours before his arrival. All are well.

J. DILLANGE.

Letter from the French consul at Aleppo to REV. J. DILLANGE

May 2nd. 10:45 A. M.

Reverend Father,

I am writing you near the boundary line of the Kara Sou where the 4th *benluk* of the Kilifs are making a great halt. We hope to be with you in the afternoon and to find you safe and sound. Give the news of our coming if you judge prudent. Should the monastery be closely surrounded I beg that you raise a white flag on its highest point. It is important that your men do not mistake our soldiers for a band of pillaging Kurds.

In the next issue of the *Annals* we shall give a more detailed account of the Mission at Akbes, by Father Dillange.

BEYROOT

The newspapers of January 11, 1909, published the following items:

Five cases of the plague are reported and the news has spread terror among the population, for the sanitary conditions are entirely neglected; and thus the people are exposed to the ravages of a pestilence. These first cases broke out at the French hospital and the physicians are taking every possible precaution to arrest the progress of the contagion.

The fact was but too true. A woman who was received into the hospital was attacked with the malady; she died, and the Sister of Charity who took care of her and three other sisters fell victims to the disease.

Following are the details of these sorrowful events.

On the 28th. of December last, the Most Honored Mother received a telegram from Sister Fally, Sister Servant of the hospital at Beyroot which was worded as follows: "Sister

Del Marmol is dead; only three days ill.” Another telegram followed on January 3rd. signed by the Visitatrix of the Province and it announced: “Sisters Fally, Daney, Thibaud, are ill” and two days later came another: “Sisters Falley, Daney, Thibaut are dead.”

This was a terrible loss for these sisters were still young and full of zeal and energy. More detailed explanation of the case was subsequently received in the letters we are about to quote.

Letter from REV. E. ROMON, Visitor of the Province of Syria, to VERY REV. A. FIAT, Superior General.

Beyroot, January 3, 1909.

We are experiencing a hard trial. A few days ago a telegram was sent to the most Honored Mother Kieffer announcing the death of Sister Del Marmol, and to-day a second is dispatched to inform her of the serious illness of Sister Fally and two of her companions. The physicians have diagnosed the malady as the plague and they give no hope of recovery. The death notice will probably reach Paris before this letter.

Sister Del Marmol was carried off rather suddenly. She had assisted at the Midnight Mass and the two other Masses but later on she was obliged to keep her bed. At first it was believed the case typhoid fever, then pneumonia, but on Saturday she became speechless though fully conscious, and on the following evening expired. The doctor was much distressed for death from pneumonia is never so rapid and when the next day three other sisters were stricken with exactly the same symptoms as Sister Del Marmol, the contagious character of the malady was evident. It was indeed the plague in a most malignant form.

While writing I was called away to see Sister Antoinette Thibaut who received the last Sacraments yesterday and passed a quiet night. A violent oppression showed

her approaching end and she herself realized her condition. I arrived in time to give a last absolution and she passed away a few moments after, generously making the sacrifice of her life. The funeral took place as soon as possible to prevent the news of her death being noised abroad. Scarcely had we returned to the hospital when the physician declared there were no hopes for Sister Fally and Sister Mathilde. I therefore administered the last rites to both leaving them calm but perfectly conscious of their dying condition. About eight o'clock in the evening I was again summoned to the hospital where I spent the night. Sister Fally will not last long and Sister Mathilde though not so low, is weaker than yesterday. Both evince admirable dispositions. The other sisters of the hospital are heart-broken but they continue to work being sustained by an extraordinary grace. The doctor has prescribed vaccination for all. Father Arnaud, chaplain of the hospital, and myself have decided to take the same precautions as the others. It is believed the malady was brought in by a poor woman who died twenty-four hours after her arrival. We have learned since that her husband died a few days previous in their own home. Thus Sister Del Marmol contracted the malady and communicated it to the other sisters. There are no new cases at the hospital but it is reported that there are some in the Jewish and Mussulmans' quarters of the city. An order has come from the Health Office of Constantinople to disinfect the hospital and preparations, are being made to do so this morning. Sisters from other houses are warned not to visit the sick and those of the hospital are advised to remain at home. May the good God protect us!

EMILE ROMON

Letter from SISTER JAMET, Daughter of Charity, to the
MOST HONORED MOTHER KIEFFER

Beyroot, Hospital of the Sacred Heart, January 30, 1909

One of your Daughters of the hospital of Beyroot deeply touched by your maternal solicitude expressed in the consoling letter received from you, Most Honored Mother, comes to tell how much she appreciates your kindness. It is with tears that I read your comforting words. Many thanks for your prayers, your sympathy, and also for sending so promptly other sisters to fill the void left by our dear departed. Yes, the loss of our good Sister Servant and our three sisters so quickly taken away, is indescribable. Details of their sad but most edifying death have already reached you. Father Romon, our worthy Director, by his untiring attentions has encouraged us through these trying circumstances. We feel confident that the good begun by Sister Fally who was so devoted to the poor and the sick, will be continued by her successor. Our newly arrived sisters are ready to commence work at once.

A Solemn *Requiem* Mass for our deceased sisters was celebrated this morning at the Church of the Jesuit Fathers. The catafalque was supported by four angels symbolizing our dear companions. Each carried a lily and a shield with the respective initials of the sisters, and around them were twined branches of laurel. On the catafalque large palm leaves were crossed about the word *Charity* written in large letters. The emblems were most appropriate.

SISTER JAMET

No new case of the plague has been reported. The Board of Health has enforced strict regulations in Beyroot.

FOREIGN MISSIONS

GENERAL INFORMATION; STATISTICS

The *Missions catholiques*, a weekly periodical of Lyons, gives each year a list of the deceased Missionaries in foreign countries. It is only after many months that a list of the kind may be drawn up on account of the remote distances of some of the missions. It is, therefore, only very recently that the *Semaine religieuse de Paris* (April 17, 1909) published the obituary notices for 1907.

OBITUARY LIST OF THE APOSTOLATE, 1909

This list presents a total of 199 deceased Missionaries of whom five were bishops (three French prelates), and 194 priests. The latter subdivided according to their nationality are as follows: French, 81, besides 11 from the diocese of Strasbourg, 1 from that of Metz; Italians, 31; Spanish, 19; Germans, 12 (1 bishop); Belgians, 12; Dutch, 9; Irish, 8 (1 bishop); Canadians, 3; Americans, 2; English, 2; Bavarians, 2; Swiss, 1; Austrian, 1; Portuguese, 1; Peruvian, 1; Hindoo, 1.

The oldest in age as well as in vocation was Right Rev. Bishop Fenouil of the Foreign Missions Paris, Vicar Apostolic of Yunnan, China. He died aged 86 years, 60 years of apostolate. He was born in the diocese of Cahors.

Another subdivision according to membership of the religious orders is as follows: Foreign Missions, 22; Society of Jesus, 11; Lazarists, 10; Holy Spirit, 7; Oblates of Mary, 6; Marists, 6; White Fathers, 5; African Missions of Lyons, 4; Fathers of the Sacred Hearts of Picpus, 3; Assumptionists, 2; Dominicans, 2; Salesian Fathers, 1. The Missionary from the diocese of Metz was a Lazarist and of the eleven from Strasbourg, 6 belonged to the Congregation of the Holy Spirit, while the remaining 5 were members, one respectively of the Foreign Missions, Paris; the White

Fathers, Assumptionists, Marists, and the African Missions, Lyons.

RECEIPTS

The missionary willingly sacrifices home and even life but he must have charitable contributions to sustain his mission where even the necessities of life are lacking. Alms are collected for this purpose from all parts of the civilized world and in 1907, the Society of the Propagation of the Faith made the following returns: Collections 6 644 397 fr. 72; an increase of 240 439 fr. 08 on the preceding year.

“Our first duty when realizing such a result,” the Director of the work tells us, “is to thank God who so visibly protects the Work amid the persecutions of the present times and our fears for the future; but Holy Church under these circumstances is solicitous by the zeal of her apostles and the generosity of her children.”

Summary of contributions collected in special countries and amounting to more than 100 000 francs:

	Francs		Francs
France . . .	3 123 463	United Kingdom	206 500
United States . .	965 272	Argentine Republic	186 591
Germany . . .	369 174	Spain	183 974
Belgium . . .	364 109	Mexico	158 465
Alsace-Lorraine .	344 591	Netherlands and	
Italy	273 796	Luxembourg . .	119 174

The *Semaine religieuse de Paris* added with a legitimate satisfaction: “It is very consoling for us Frenchmen to find that we continue to head the list not only of those nations who provide for the work of the missions but also that our contributions present the same amount as those of preceding years.

The dioceses in France give the following returns; Lyons, 356 046 francs; Nantes, 173 876 fr.; Paris, 157 959 fr.;

Cambrai, 155 045 fr.; Saint Brieuc, 151 231 fr.; Quimper, 131 988 fr.; Rennes, 126 206 fr.

PERSIA

The political troubles existing in Persia as well as the causes that brought them about, are mentioned in the *Annals* of this year's issue. The city of Tabriz has been the seat of the principal events. Having sided with the revolutionary party, it was besieged by the government troops. Famine was imminent when succor arrived from Russia; a strong force crossed the Persian frontier and entered the city to protect the resident Russian subjects.

TABRIZ

Rev. F. Berthounesque, Priest of the Mission, writes from Tabriz, May 1, 1909:

"The times are gradually becoming peaceful in Tabriz. The Russian troops entered the city on April 30th. to protect the Russians whose safety was threatened by the revolutionaries. Persia is about to enter a new political phase."

The chief cause of the prevailing disturbances was the Shah's attempt to assume arbitrarily the reigns of government after dissolving the existing Parliament. A telegram from Teheran of May 3rd. states: "New elections have been proclaimed by the Shah who has convened the Chamber and Senate (Havas)."

KHOSROVA

Letter from REV. E. MAYNADIER, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

Khosrova, April 20, 1909.

For nearly three months no news from Europe has reached us, and it is probable that you also are anxious to

hear from your Missionaries in Persia. Custom House officials from Djoulfa and Khoy have stopped here to see us and I profited by this unlooked for opportunity to send you some news of the Mission.

During the Easter holidays, Father Decroo having gone to hear confessions in a village near Urmiah, took occasion to pay his respects to Bishop Lesné and at the same time to procure holy oils; he also visited the Daughters of Charity and our confrères there. All are well and they enjoy once more an atmosphere of peace as hostilities have been suspended between the Nationalists and the Royalists. In the meantime the Kurds are making good their opportunities by attacking and pillaging the villages. They have committed depredations of all kinds at Salmas. In the direction of Tabriz, a journey of six or seven hours from that city, the lesser tribes are fighting among themselves. These petty quarrels do not disturb the surrounding country. But the population is reduced to misery on account of the exigencies of the wars—taxation etc.; and we realize the situation with heavy hearts as the evil far from diminishing is rather increasing with the possibility of a massacre by the Kurds.

War is always a scourge with its attending barbarities, but in Persia it is doubly so, because of the lack of military discipline—the army being composed of hastily levied troops that know no law. There is much exaggeration, we must admit, in the reports circulated. Newspaper men are not backward in giving details with little regard to truth. Up to the present, however, we have been providentially preserved and we continue to hope we may be spared the horrors of a massacre.

Famine, it seems, is at the extreme in Tabriz where the revolutionaries are holding fast their position against the government troops. It is purposed to send away all Eu-

ropeans, Christians, and useless hands, in which event we will gladly give hospitality to our sisters and confrères.

We are confident the protection of our Blessed Father, Saint Vincent, will not fail us, especially as our European confrères are united with us in asking his help for our Mission. In truth we are "in the hands of Divine Providence" and our Faith tells us we could not be in better keeping.

E. MAYNADIER

DJOULFA-ISPAHAN

It is a fact worthy of record that foreigners at Ispahan amid the political broils of recent occurrence, are enjoying freedom and peace.

The following extract is taken from the report of December 25, 1908, sent by Rev. E. Demuth, Superior of the House of the Lazarists at Djoulfa-Ispahan.

Extract of Report of REV. DEMUTH, Superior of the Lazarists, Djoulfa-Ispahan, to VERY REV. A. FIAT, Superior General

The evolution taking place in Persian affairs will promote the future success of our Mission. The awakening of the nation to social progress evidently forebodes much good for Catholicity in these parts, the interests of which will be furthered—and this is as strongly evident as the first fact—in proportion as those in charge of the Mission are ready to concur with the progressive movement now gaining a steady foothold in the different provinces of Persia. The reasons for this possible success in our works will be found in the consideration of the following conditions. The Mission of Ispahan as to locality embraces a surface as large as one-half of France. Ispahan, the chief town, has a number of smaller towns as Kachan, Yezd, Chiraz, and five hundred

villages grouped about it, including the eighty Armenian villages. The whole circumference of the Mission contains about 1 800 000 Mussulmans, 60 000 Armenians, and 6 000 Ghebers or worshippers of fire which they believe to be the symbol of divine attributes. To start the work of conversion among all these people we are only three Missionaries and six Daughters of Charity, all stationed in the village of Djoulfa which has a population of 3 000 souls and is situated six kilometres south of Ispahan.

The Past.—In 1705, Ispahan possessed a Latin Bishop (a Portuguese) who had a cathedral church and a clergy with different religious priests among its members: Augustinians, Carmelites, Dominicans, and Jesuits. The faithful were mostly converted Mussulmans of Persian nationality and the Latin rite was strictly followed as there was no other particular Christian rite among them. The Apostolic Delegate is appointed by Rome for the Latin diocese of Ispahan. This custom prevails today. The ecclesiastical province of Ispahan included within its jurisdiction an Armenian colony (about 70 000 souls). The religious orders had, therefore, established branch houses at one of the most important Armenian suburban districts, that is, at Djoulfa where there stood a church and a school. Many conversions were wrought by these Fathers who were upheld by the clergy of Ispahan. These maintained a friendly intercourse with the Persian chiefs who respected and esteemed them. It was thus the works of Christian charity were founded and became productive of abundant fruit; worthy of mention is the College of Mekitarist Fathers of Venice founded 1705 in Djoulfa, by a wealthy resident. To sum up—At this period there existed the diocese of Ispahan for native Catholics and the Armenian parish for members of that nationality.

During the eighteenth century a severe blow was dealt to both by revolutions and invasions of the Afghans, and

some years later at the time of the French Revolution, it may be said to have received its death warrant by the withdrawal of the Missionaries, because of insufficient funds and a lack of subjects.

In 1902, a Brief of the Holy See confided the Mission of Ispahan to the Congregation, with the hope of seeing it rise from its ruins. On my arrival in 1903, I found only a few Catholic Armenian families living in the village of Djoulfa where the church built by the Dominicans was still standing. In the city of Ispahan every vestige of Catholicity had been almost entirely obliterated. The cathedral was used for a mosque and the Mussulmans were in undisturbed possession of whatever property formerly belonged to the religious orders.

Having briefly outlined the history of its past, we may now consider the present condition of the Mission.

The Present.— Being called to sow the seed in this field over-grown with cockle, which threatened to choke the good grain, I took up my residence at Djoulfa where I began by opening a school—a mild protest against the growing influence of Protestant school-masters. A year passed, not without many contradictions but bringing along with it an encouraging increase in the number of pupils. On my urgent request, two confrères were sent to labor with me, and six sisters left their native land of France to come here to care for the orphans and to teach in the school. Means were forthcoming, with which we built a large house. Later on this house became the seminary for the native clergy, and for the training of catechists and professors required by the growing needs of the schools. The first house occupied by our sisters was likewise enlarged to accommodate young girls whom they train for teachers and catechists. At present we have day schools in which there are 330 children. Besides we provide for 350 boys in our house, and the sisters, 130 girls in theirs. The orphanage in

charge of the sisters has 75 on roll, boys and girls. The dispensary under Sister Choblet gives relief to a daily average of sixty patients. The good work is visibly blessed and the sisters are esteemed, I may say, venerated by the Mussulmans authorities.

This is an epitome of our work during the past five years. We are looking forward to something more than day schools. Our Protestant rivals in the vicinity have lost ground in that line.

The Future.—Our efforts have up to this date been centred in Djoulfa, but our interests reach far beyond its limits. If the history of Ispahan has glorious pages of ecclesiastical power and the record of works of charity, why should we not hope for brighter days for the Church and society in these parts? The clergy labored side by side with the local chiefs, who esteemed and protected them. This same common interest is possible today. Did not Mr. Boré, a professor at Ispahan, become instrumental by his services to the Mussulmans in converting an Armenian priest and a schismatic Vicar General? The memory of this great man as he is called here, is carefully preserved in the hearts of a grateful people.

Some Persian chiefs have solicited the favor of placing their children as pay pupils with us but we were obliged to refuse them having no school at Ispahan. While conversing with a *mouchtêid* (Mussulmans bishop and great chief) of the prospect of our opening a school among the Mussulmans, he said to us: "You have nothing to fear; liberty reigns today." The like attempts have proved successful at Ürumiah, Tabriz and Teheran, why not here?

E. DEMUTH

CHINA

In the preceding number of the *Annals*, attention is called to the importance of the general statistics which tell at a glance the general condition of the various missions. To those bearing reference to China (Eng. ed. Vol. xvi., p. 216) *Notes on Statistics of Catholic Missions in China, 1907*, we add a chart taken from the same paper, giving the number of Missionaries in the Celestial Empire.¹

VICARIATE OF SOUTH WEST TCHE LY

Letter from REV. P. AUBE, Priest of the Mission, to the students of the Intern Seminary, Paris.

Kia Tchouang, January 25, 1909.

My dear Chinese will be the subject of my talk with you today. It is now over a month since I have laid aside

¹ The following is a continuation of the Statistics given in Vol. xvi. p. 216.

IV. THE CLERGY BY CONGREGATION

	PRIESTS		Total.	%	Christians for one Chinese	Christians for one Priest.
	Foreigners.	Chinese.			Priest	
F. M. of Paris . . .	410	170	580	41	1 510	443
Franciscans . . .	187	121	308	64	1 235	485
Lazarists . . .	165	113	278	68	1 920	781
Jesuits . . .	181	80	261	44	2 831	868
F. M. of Scheut . . .	174	37	211	21	1 535	269
Macao . . .	67	8	75	12	3 018	372
Dominicans . . .	56	17	73	30	2 885	702
F. M. of Steyl . . .	53	12	65	23	3 281	606
F. M. of Milan . . .	38	25	63	66	1 265	502
Augustinians . . .	28	2	30	8	1 339	89
F. M. of Rome . . .	16	2	18	13	5 744	638
F. M. of Parma . . .	8	0	8	0		132
Trappists . . .	6	5	11	83		
Total . . .	1389	592	1981	43	1811	541

the cassock and donned the national costume of the Celestial Empire, and I presume to say in a short time I may rival any native in appearance; but just at present, my complexion lacks the tan, my eyes the squint and my head the queue and I have not yet mastered the *flens dico* (the tongue). This is a satisfactory description, I hope, so let us pass to another subject—remarking by the way, that my health is good. I am now located in Kia-Tchouang, a Christian center of new converts, who although as yet, not as fervent as the older generations of the faithful, are quite up to the mark of those in France, whom we call *good Catholics*. There are men here who sing the Stations after Benediction of the Blessed Sacrament and it is well to note that they have journeyed from 15 to 20 kilometers on foot to assist at Holy Mass, reaching the residence at five o'clock A. M. Those unable to come have religious exercises at home with catechetical instructions. Their faith is not per-

- 1. The total number of priests includes bishops and procurators.
- 2. The column per cent gives the comparative report of the Chinese with foreign priests, multiplied by 100. Thus in the Franciscan missions there are 64 Chinese priests to every hundred foreign priests. The native priests are about 30 per cent of the clergy.
- 3. A table is given of the clergy according to provinces, except of Ngnanhoei and Kiang-sou, in which the clergy are not confined to the one province. Mongolia includes the three vicariates of that name.
- 4. Three Congregations have missions which form three distinct groups occupying their own district. We give the same report of these as in the other tables.

					PRIESTS		Christians			
					For-	Chi-	To-		for one	for
					eigners	nese	tal	%	Chinese	one
									Priest	Priest
F. M.	{	Manchouria	60	16	76	27	2 278	480		
		Koei-tch. Se-tch'ouan. Yun-nan.	221	129	350	58	1 200	442		
		Koang-tong, Koang-si, Thibet.	116	25	141	21	2 628	466		
French	{	Chan-tong, Chan-si, Chen-si .	111	75	186	67	1 205	486		
		Hou-pe, Hounan.	74	46	120	62	1 284	492		
Laz.	{	Tche-ly	71	77	148	108	2 020	1051		
		Kiang-si, Tche-kiang	84	36	120	43	1 707	512		

haps, as enlightened as that of Europeans, who have studied its dogmas, but it is the pure, simple faith of children, and not less touching than the first, nor less strong. When put to the test, the fortitude of the Christians is heroic; and besides suffering for the Faith, this same Faith is the link that binds all hearts; hence a brother is always ready to help his brother. Human respect is unknown among them; and he who becomes careless in the practice of his religious duties is severely censured for having forgotten that he has—as they express it —“eaten the bread of the Church” (the instructions in the catechumenate). Side by side with the strange hallucinations to which the Chinese are easily attracted (due to the manner of the mental development of recent years) are incidents in their lives worthy of our admiration. Thus when a Christian Chinese is in danger of death, he asks above all for the last Sacraments. Again, when bringing Holy Communion to a sick Christian, several men are in readiness to accompany the Blessed Sacrament to the wretched hut, where all the Christians, are assembled to pray for their suffering brother or sister.

How forcibly may we not recall the words of our Divine Master: *Non inveni tantam fidem in Israel*. There are, unfortunately tepid Christians whose number is comparatively small; while on the other hand, there are souls whose beauty shines in all the lustre of uncommon holiness. The privilege of coming in contact with such souls is a reward granted to the zealous Missionary who on beholding the wonderful effects of grace finds himself doubly repaid for all his labors however painful, and he might intone his *Nunc*

5. The above figures show how the increase of the clergy depends on various causes. Thus in the northern missions, the Lazarists have a surplus of native priests whereas in the southern, there is not 30 per cent of the native priests to the 100 per cent of the foreign priests. The Foreign Missions of Paris and the Society of Jesus, who respectively realize an increase of 31 per cent as a general total, do not succeed equally in all their missions, especially the newly organized, where vocations as yet are scarce.

dimittis were it not for the thought of the many stray sheep waiting to be brought into the fold. It is true these wonderful conversions are not due to my ministry but no doubt I will in my future dealing with souls discover therein greater workings of the Holy Spirit. The Chinaman is after all one of the great human family, and his soul has been redeemed by the Precious Blood of our Saviour. Occasionally there seems to be, at first a spirit of indifference in the Chinese character, but the Chinaman never loses the opportunity to show his appreciation of kindness; moreover, he has a national sense of justice. He may receive a reproof in public and if well merited, his usual reply is: "The Father says well."

These few lines on our celestials will, I am sure, be of interest to you. A new comer, I may perhaps judge hastily, but from personal observation, I think my statements are correct. Ask our Lord to point out to you some day the way to the great land of China. You will find there good and numerous Christians. Conversions are on the increase. From October to January we counted six hundred baptisms of adults and we shall be obliged in the near future to open another catechumenate. The mountain districts are asking for Missionaries; there the poor people are yet pagans. We cannot undertake the work of evangelization in those parts and must necessarily wait until next year because the duties of the residence engross every moment of our time. Pray with us for a successful year and that your humble servant may correspond to the grace vouchsafed him here. I am making preparation for my Holy Vows, which I will pronounce on the Feast of the Translation of the Relics of Saint Vincent. Though distance separates us, I am often with you in spirit. Each day when I celebrate holy Mass, I think of you and when blessing my dear Chinese kneeling around me on the bare brick floor, I ask

our Lord to extend this benediction to all my fellow students in the Seminary.

P. AUBE.

VICARIATE OF EAST KIANG SI

*Letter from RIGHT REV. C. VIC, Vicar Apostolic, to
REV. E. ROUGE, Priest of the Mission, Paris.*

I-yang, January 2, 1909.

My answer to your letter is slow in reaching you. Things are not very progressive in this corner of the globe, though East Kiang Si can boast of a weekly transfer by way Yao, in the intervening time between March, and October, or November. Telegraph lines run from Nan Chang through Tsing shien at Fu Chow and a cross line, from Tsing-schien to Ton-shan, Ngan Yen, Wan nien Loping, King Te Tchong, Yao—the last three having a stationary office. The construction of a third line is in contemplation; the wood for posts has been purchased. It will extend from Ngan Yen to Kwi Ki, I-yang, Ho Kow, Kwan siu, Yu Chan, and Tchong Chan, branching on to the wires of Tehe Kiang. (I am writing with the new method adopted by the imperial postal service.) Besides the third line not yet begun, there is to be an extension on the Fu Chow wires to Shui wan, Kin Ki, Kien Chang Fou, and Sui Tchong or Nang fong, to meet at Fou Kien.

Fu Chou, January 20, 1909.

.... Chang Tsin, the resident city of the Chinese high church dignitaries, is well known to you. Here three years ago we founded a branch Mission with a resident priest who visits the smaller Christian settlements in the vicinity, the journey requiring from six to seven weeks. This new centre was a necessity both for the preservation of the Faith among the inhabitants of the mountain district and for the education of the children who could not attend our

schools in Kwi Ki on account of the great distance. A few small houses purchased since 1900 and located between the market place and the grand pagoda on the road to Kwi Ki, are used for church services and schools. In 1907, a comfortable, two-story residence was built for the priest. This structure throws into the shade the palace of the *pope* and the neighboring pagodas but not the great *toung* which underwent expensive repairs a year or so ago. With materials left after the erection of the residence, a college was built on the eastern side and sixty students are accommodated therein. To the west is the chapel, and at the rear are schools for girls and women. The young Missionary sent to this post asked for religious women called Josephines. At first I sent him three, then a fourth and much good has been done by them among the women in the mountain district where three months ago I gave Confirmation to fifty Christians.

The mission is miserably poor. Rev. L. Scialdone has no serviceable articles for the chapel than what is supplied by a mission box and I do not think there is any facility for a priest to celebrate Mass here in the absence of the Missionary. The Josephines who follow a religious life and communicate nearly every day should be provided with a suitable chapel, and I inclose the list of articles needed for religious services. (A white cope and stole for Benediction, middlesize ostensorium, a ciborium of a capacity to hold 140 particles.)

There is no new buiding at I-yang but the old houses have been improved and the same works are carried on in this city as at Chang Tsin. There are no Josephines here. The schools under the direction of Father Briant can give an encouraging report while the work of the ministry is likewise very consoling. Lately I administered Confirmation to ninety-seven applicants, and Father Briant shows a

record of seventy baptisms of adults during the last term. The field is undoubtedly good ground.

At Yu San, Father Poizat is about to secure the property there, and he plans to build a few rooms that will serve temporarily for a chapel, awaiting the construction of a new building which will include a college. Ten years ago, as I have already told you, the mandarins exchanged a part of ground almost as large, on which there were several houses located along the rampart, for the old *tien-tchou-tang* (church) for which the Christians paid an annual tribute. We could not make good our claim to the old church built most probably during the first part of the 18th. century by the Spanish Dominicans and seized by the mandarins at the time of persecution. Three buildings have been erected on that site: the Court of the *Poutin*, the *Chou-yuen* for the lettered men, and a pawn broker's shop.

Before closing I must add that we have no ostensorium nor large ciborium. The Mission of Yu Chang is poorer than Chang Tsin and Iyang. The Missionary has only the indispensable articles for the daily celebration of holy Mass. We are most grateful for whatever you are able to send in the line of all altar linens, ornaments and especially chalices as the number of our Residences is rapidly increasing.

C. VIC,

Vicar Apostolic of East Kiun Si

AFRICA

ABYSSINIA

Letter from REV. E. SOURNAC, *Priest of the Mission, to*
REV. CHARLES DEVIN.

Goula, December 17, 1908

When your letter reached me I was traveling through the country offering my services free of charge to all who wished to profit by my proficiency in vaccination. Do not say that surgery is prohibited priests because I may first refer you to a Brief of Rome, November 1, 1625, allowing surgery in grave cases, to the priests in Ethiopia; and secondly, because the common law of charity tells me I must do all in my power to help suffering humanity. I have, therefore, traveled through the mountains, living as best I could on peppers soaked in water — a meal not altogether unsavory. The tears streamed down my cheeks while I braced up courage to smile at mine host whose fare is so meagre that he feasts on goat flesh when the animal dies a natural death. My native boldness urged me to enter a schismatic monastery in this ancient land of hermits, and which the Venerable Bishop de Jacobis called the most forsaken portion of all the habitable world. Here, as on Mount Gilboe, it never rains, and in a three hours' march through almost impassable roads, I counted — not more than *five* trees scarcely five or six metres high. When we found ourselves within the walls of the monastery, my companion, a native priest said to me: "If it were not the good of souls that brought you into this *burning* region, I would leave you at once." Bishop de Jacobis who was the first European to enter into this monastery brought back with him from it six monks who later became Catho-

lic priests. My zeal was not so abundantly repaid, for only three well disposed persons made their confession. May the Lord bring these people to a sense of duty before death. The hospitality extended me was not the most cordial; however, I remained there to rest before proceeding on my journey.

The number of vaccinations amounted to five thousand; all vaccinated were preserved from small pox. My reputation as a physician is now fairly established. The heart must be gained first, so while I cure the body I seek to win the soul—a very difficult task, for conversions are rare in Abyssinia. Let us, however, hope on and pray.

ETIENNE SOURNAC

NORTH AMERICA

MEXICO

HISTORICAL MEMOIRS

WORKS OF THE CONGREGATION OF THE MISSION AND OF THE DAUGHTERS OF CHARITY

REV. CLEMENT VIGO, C. M.¹

We complete the Biographical Notes on the Priests of the Mission, with a list of the Visitors of the Congregations which might serve to classify facts relative to the Province of Mexico.

CHAPTER VI.

VISITORS OF THE PROVINCE OF MEXICO

I. REV. BONAVENTURA ARMENGOL (1845-1853) was born at Vilasa de Ball, Catalonia, Spain, February 17, 1800. He entered the Congregation February 18, 1818, at Barcelona and on being ordained priest in March 1824, he went to the United States of America whence he was recalled to Spain to be sent to Mexico as Director of the Daughters of Charity there. He arrived at his new post November 15, 1844. As soon as the difficulties for the establishment of the Congregation of the Mission in Mexico were removed, he was named Visitor continuing in office until 1853, when he returned to Spain.

II. REV. RAMON SANZ (1853-1862) was born at Pozan, in the diocese of Barbastro, Aragon, Spain, March 1, 1799. He entered the Congregation at Barcelona July 25, 1816, and was ordained in the same city May 15, 1823. He spent several years in Italy where he gave missions

1. *Continued.* Eng. ed. Vol. xv. p. 265; Vol. xvi. p. 232.

productive of much good among the people and conferences to the clergy who appreciated his efforts. Recalled to Spain by the government and appointed Italian professor to Queen Isabella II., he declined the honor as he had been named sub-Director of the Daughters of Charity about to leave for Mexico with Father Armengol. The party arrived there November 15, 1844. Father Sanz acquired a reputation throughout the Republic not only as a theologian but as a preacher of no ordinary merit, which his unassuming manner and his uprightness of conduct rendered all the more worthy of admiration. He was appointed Visitor at the beginning of the year 1853, and directed the Province with success until his return to Spain toward the close 1862. He died in Madrid May 17, 1869.

III. REV. JOHN MASNOU Y COLLS (1862-1874), was born at Manreza, Catalonia, Spain, September 23, 1813. He entered the Congregation March 24, 1831, and was ordained in Paris, December 16th. that same year. After spending several years in the United States of America, three of which he was Visitor of the Province there, he returned to Spain where he held the same office for five years. In 1862, he was sent in the same capacity to Mexico reaching that Province, August 1863. He fulfilled the duties of his charge with wisdom and unfailing solicitude. He left Mexico October 15, 1874, and died in Madrid January 29, 1893.

IV. REV. AUGUSTIN DE JESUS TORRES Y HERNANDEZ was a native of Mexico, born July 23, 1818, in the archdiocese of Alfajayuca. After a brilliant course of study in the Seminary of Mexico, he was ordained in this same city June 11, 1843, and entered the Congregation four years later, January 5, 1847. Appointed Visitor of the Province to succeed Father Masnou, he fully realized all expectations by his wisdom and prudence, evincing as much virtue as

learning. He had already given proofs of his sterling qualities of mind and heart when Director of the Seminaries at Leon, Morelia, Jalapa, and Zacatecas. Having been found worthy of the episcopacy he was named Bishop of Tobasco and consecrated the following year, February 19, 1882. He resigned the direction of the Province three days after. On July 30, 1885, he was transferred to the See of Tulancingo which he governed until his death, September 29, 1889.

V. REV. FELIX MARISCAL Y ESTRUCHT (1882-1890), was born at Lerida, Catalonia, Spain, September 18, 1829. He entered the Congregation at Barcelona, April 1, 1851, and arrived in Mexico on July 14th. that same year, remaining there until November when he returned to Spain. In August 1880, he came back to Mexico from Bahia, Brazil and on July 30, 1885, he was appointed Visitor of the Province of Mexico which he directed until February 1890.

VI. REV. GEOFFROY HECK (1890-1891), arrived in Mexico as extraordinary Visitor in September 1889, and having sent in his report, he received from Paris his appointment as Visitor of the Province of Mexico. He entered this office October 1890, and retired July 11, 1891.

VII. REV. ILDEFONSUS MORAL Y GONZALEZ (1891-1907) was born at Salazar Burgos, Spain, January 21, 1835. He entered the Congregation in Madrid July 15, 1858, and was sent to the Philippines where he directed the different seminaries for twenty-three years. Having returned to Madrid where he was Assistant for five years, he was made Superior of the House of Andujar. Nine months later he received his appointment as Visitor of the Province of Mexico. He arrived there December 7, 1891, and died in November 1907, being succeeded January 1, 1908, by Rev. Bruno Alvarez.

The following Notes will be on the Daughters of Charity in the Province of Mexico.

(To be continued.)

GUATEMALA

Letter from REV. A. GENDRE, *Priest of the Mission, to*
VERY REV. A. FIAT, *Superior General.*

Guatemala, March 5, 1909.

I take this opportunity to write you a short description of my voyage to Guatemala, and as I am perhaps the first confrère from Paris, who came here by this particular route, my experience may benefit another traveler.

Leaving the Mother House, August 8th. at half past eleven A. M., I took the train at noon from St. Lazare Station. This special train of the Transatlantic Line, affords many advantages—it makes a direct run from Paris to the pier at Havre where the packet boat is in harbor. Moreover, once the baggage is registered at the St. Lazare Station, no further trouble about it is necessary, except to show the number of the baggage, and cabin to the baggage master of the packet boat, who will attend to the matter.

Scarcely three quarters of an hour after our arrival the signal for leaving the pier was given and at six o'clock in the evening *La Lorraine* sailed out majestically from port followed by the farewells of friends on shore. The next morning everyone rose early to look once more on beautiful France, but no more than the coasts of England could we see a trace of our native land.

Being the only priest among the second class passengers, I concluded that I would have to pass Sunday, without saying or even hearing Mass; but after breakfast about six in the morning on my way to the upper deck I saw a notice informing the second class passengers that there would be one Mass on Sunday at half past seven in the grand salon; so I had the happiness of hearing Mass. Our trip across the Atlantic was a pleasant one; the time did not seem monotonous and we arrived in New York the night of August 15th. After the long formalities preparatory to landing

were over we disembarked the next morning at eight o'clock; then each passenger passed in turn through the Custom House, which we did not leave until ten o'clock. To be allowed to land in the United States, travelers from abroad must possess at least sixty dollars.

With the few words of English, which I happily knew, I soon found my way to the house of our confrères in Brooklyn, who gave me a warm welcome; several of them knew French and, therefore, I was not embarrassed in conversation. They invited me the same evening to give a conference in French to the Little Sisters of the Poor, for whom one of our confrères is chaplain. I said Mass for the Little Sisters on Sunday, August 16th., and I gave Communion to eighty sick and one hundred fifty old people. This was the first time I celebrated Mass on foreign shores — a great consolation to me. During the day I visited places of interest and in the afternoon at four o'clock I took the train for New Orleans. Father Molyneux then stationed at Brooklyn, attended to my ticket and baggage. Leaving New York Sunday evening at four o'clock, I arrived at New Orleans, Tuesday morning at half past nine. I went to the House of Saint Stephen where Father Vautier gave me a cordial welcome. For the time remaining, I visited parts of the city, and on Thursday August 20th., I boarded the *Bertha* for Guatemala.

After descending the Mississippi, in four hours, we were once again on the broad Atlantic. Tuesday, August 25th. at nine A. M. we arrived at Puerto Barrios; the day before we doubled the Belize on Honduras. Having passed through the Custom House as in New York, we took the train for Guatemala, but made a stop at Zacapa where we remained over night at the hotel and left the next morning at six o'clock. We reached Guatemala at two in the afternoon. As we gave no information of our coming we were not expected. Judge then of the astonishment when we

arrived at the house of our confrères without *drum* nor *trumpet*, to greet us. Father Préau could not believe his eyes. "How, is it you, Father Gendre?" he repeated over again. Then followed a thousand questions about my voyage. What was most remarkable about my trip was the the rapid transit of this route, while by way of Panama it takes always a month and a half to reach Guatemala.

Now, my Most Honored Father I have begun to work. Father Préau has given me the direction of the hospice where there are 400 boys and girls; in November I commenced to hear confessions; in December, to preach and in January, catechetical instructions; of these there are three classes every week. I give a sermon on Sunday, in Spanish of course, although I am not yet proficient in that language. But Saint Vincent comes to the aid of the young Missionary in giving him courage and confidence.

ALEXIS ANTOINE GENDRE

ISLAND OF PORTO RICO

HISTORICAL NOTES ON THE

CONGREGATION OF THE MISSION IN PORTO RICO

REV. DANIEL MEJIA, C. M.

The Island of Porto Rico, lying between latitude $17^{\circ} 50'$ and $18^{\circ} 30'$ North, and longitude $65^{\circ} 30'$ and $67^{\circ} 15'$ West, is the smallest of the group of the Greater Antilles. The Atlantic Ocean surrounds it on the east and northwest, the Caribbean Sea on the south, and the Windward Passage separates it on the west from San Domingo.

The island is covered with a chain of mountains and the general aspect, especially in the interior, is most picturesque. At all seasons a luxuriant vegetation is seen, the soil being irrigated by abundant rainfalls. The climate is salubrious and healthy during greater part of the year.

The chief products are coffee, sugar, and tobacco. The census of 1908, gives the population one million.

I

Arrival of the Priests of the Mission at San Juan

For nine years Right Rev. Benigno Carrion de Malaga, of holy memory, made repeated efforts to secure Missionaries of Saint Vincent de Paul for his diocese of Porto Rico, and on several occasions expressed his wish to the Visitor of the Spanish Province, Rev. M. Maller. Subjects were lacking and there was no possibility of complying with the urgent request of the bishop until Father Maller at last promised to consider the matter and awakened fair hopes of realizing His Lordship's project. Just at this point the tragic death of the prelate suspended negotiations. During a pastoral visit his carriage broke and he was dragged a long distance by the frightened horses. The Capitular Vicar, Don Bernard Molera y Murillo, who took up the administration after the death of Bishop Carrion, insisted on Father Maller sending him Missionaries. The revolution of 1868, obliged the Spanish students to seek asylum in Havana and Superiors were further induced to send subjects to Porto Rico as there were Daughters of Charity in that island since 1860, who directed the Military Hospital at San Juan, besides a house of charity and the asylums of Saint Ildefonso and the "*Parvulos*".

From Havana, therefore, on June 24, 1873, came Fathers Felix Garcia and Cyprien Rojas. They took possession of a small church called Saint Anna — and a cottage next the church which furnished a residence for the time being, as the extreme poverty of the church to which no revenue was attached could not provide a maintenance for the priests nor even supply the requisite articles for the service of the altar. When the Vicar was apprised of the circum-

stances, wishing to retain the Missionaries at all cost, he offered them one of the two parishes of the city of San Juan. They were compelled to accept it, at least provisionally as they had received express instruction from the Vicar General, and while awaiting the settlement of the affair by Superiors without whose approbation they could not assume any definite charge. In fact they were later on obliged to relinquish this post.

In the meantime the Titular Vicar was making strenuous efforts to make suitable provision for the Missionaries and at the same time to employ them in some work conformable to their Institute. It was through his intervention that the provincial deputation inscribed on its annual expenditures a certain sum for missions in the diocese of Porto Rico. No objection could now be raised by Superiors who authorized the passing of a contract with the deputation by which the Spanish Province bound itself to furnish four Missionaries who would give missions during part of the year, and the deputation on the other hand, engaged to pay all expenses and provide a suitable residence for the Missionaries. There only remained to sign the contract—both parties considering the affair as satisfactorily settled—when by a providential dispensation which we are about to relate, the plan was abandoned.

II

The Priests of the Mission are appointed Chaplains of the House of Charity.

Toward the close of 1874, the restoration in Spain of the reigning dynasty carried with it the re-appointment of bishops to the vacant Sees one of which was that of Porto Rico. Right Rev. John Puig y Monserrat named for this See, took possession in March 1875.

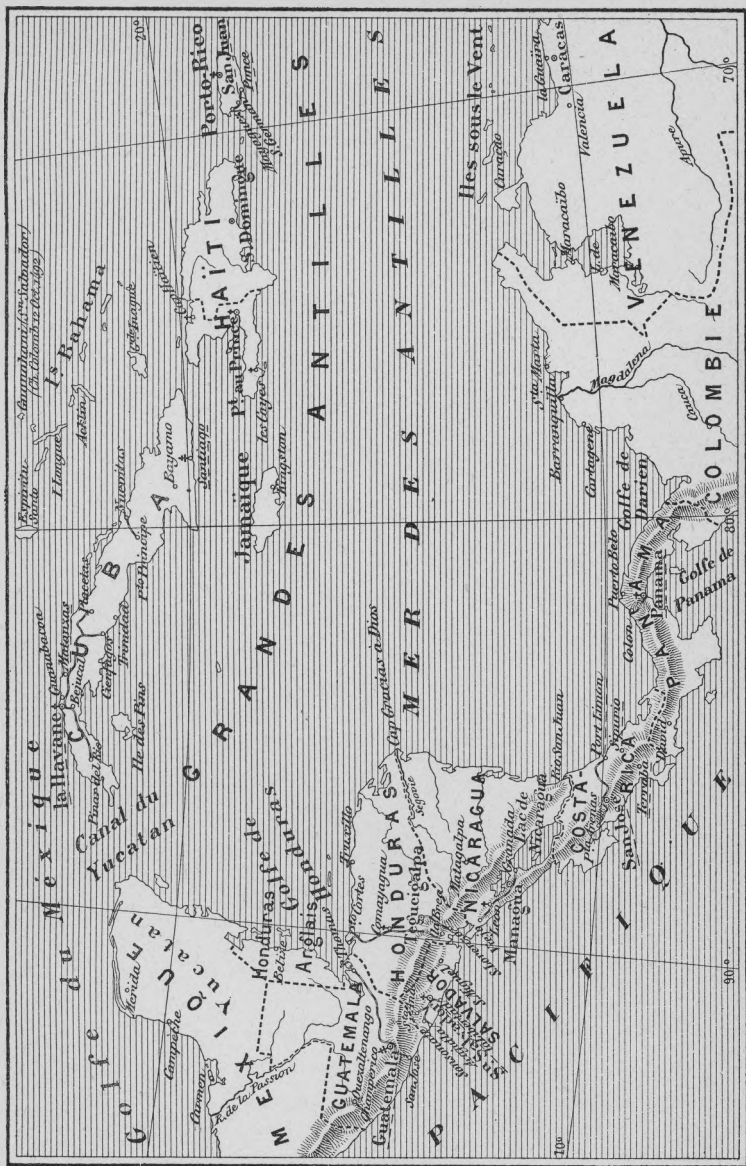
As soon as the occasion presented the Vicar spoke of the projected missions and the contract about to close with the

deputation and the Lazarists, to which the bishop objected, adding that he preferred to retain the Priests of the Mission, and he would treat the matter as a personal affair. The arrangements, however, were never definitely concluded and the Missionaries were obliged to leave the Church of Saint Anna and become chaplains to the House of Charity where they remained fourteen years being also confessors to the sisters. Their own work of the missions was not entirely set aside for they gave missions either when they traveled alone or accompanied the bishop on his pastoral journeys. They were also called upon to preach the Lenten sermons at the cathedral, to give missions in the marine quarter, to direct the exercises of the ordinands, etc. Ever since their removal to the House of Charity, the bishop had formed the plan of transferring the preparatory seminary to the city of San Germano in the south-west portion of the island. A church and buildings were erected to include a seminary and a house for missions, both to be in charge of the Lazarists. This plan was never carried out and the house has been successively occupied by Franciscans, Redemptorists and Augustinians. It is today a monastery for Carmelite nuns.

III

The Bishop gives the pastorship of the Church of Saint Joseph and the direction of the Seminary to the Priests of the Mission.

The hour marked out by Providence for the realization of a permanent foundation of the Congregation in Porto Rico, at last arrived. The Spanish Visitor anxious to second the efforts of the bishop, sent him a band of Missionaries, namely: Rev. Fathers Vega, Benito Urien, Barquin, and Farguas with two Brothers. These joined the two confrères, Fathers García and Mejia, at San Juan, and they formed a comparatively large Community, being charged



MAP OF CENTRAL AMERICA

with the church formerly known as Saint Thomas Aquinas, one of the finest on the island and the property of the Dominicans up to the restoration of the monarchy when it was given over to the diocese. For a short time the Jesuit Fathers served this church the name of which was then changed to Saint Joseph. This edifice, one of the most ancient in Porto Rico, was comprised within the seigniorial rights of the descendants of Ponce de Leon, conqueror and first governor of the island. Theirs was the privilege to affix thereon their shield and coat of arms which may be seen today on the door of the sacristy on the Gospel side.

In September 1889, Rev. P. Garcia was sent to Havana where he became Superior of the House of the *Merced*. Father Mejia succeeded him in Porto Rico, and that same year the direction of the Ecclesiastical Seminary was handed over to the Missionaries who, after signing the contract, entered into possession September 17, 1891. For nine years, they labored here with success. Priests formed by them—and the number is not small—are now pastors of important parishes where they are a subject of edification by their zeal and devotedness.—The Spanish-American war proved fatal to the Seminary by the withdrawal of the revenues granted by the Spanish government. Right Rev. J. Blenk, Bishop of Porto Rico in 1899, found himself in the necessity of closing the establishment and sending the few remaining students to Baltimore, Md.

The Missionaries, therefore, withdrew and returned to their former residence. They continue to serve the Church of Saint Joseph and the chaplaincies of the different houses of the Daughters of Charity. The Ecclesiastical Seminary during the nine years of its existence was directed successively by Rev. D. Mejia, Rev. V. Muniaín and Rev. L. Vilanueva.

Right Rev. W. A. Jones, an Augustinian, succeeded Bishop Blenk in 1907. He has displayed great apostolic zeal in the fulfilment of his pastoral charge. The entire visit-

ation of the island has been accomplished by him within the last two years and he has administered Confirmation in many places being ordinarily accompanied by two Missionaries who give missions and instruct the people for the worthy reception of the Sacrament. His Lordship has a special regard for the Daughters of Charity and the Priests of the Mission. The Commissioner sent by the American government in 1907, to regulate the Church property question on the island, readily consented to the arrangements proposed by the bishop whose tact and prudence throughout the negotiations are most praiseworthy. He is now trying to place ecclesiastical affairs here on the same footing as those in the United States where each church is a parish church. — The Congregation of the Mission has another foundation in Porto Rico, of which the following is an historical outline.

IV

The Mission of Ponce

Ponce the chief town of the district is situated 80 kilometres south-west of San Juan on a level portion of the country of the southern coast. Population 37 545. A tramway runs between the city and the port, distant nearly two kilometres. A slope of low hills protects the port from the high winds and the bay itself presents a depth of 3 kilometres by 8 in width.

At the request of Bishop Puig, the Priests of the Mission accepted the direction of the parish of Ponce. On October 10, 1892, there left from Cadiz, Spain, three Missionaries: Rev. L. Roura, Superior, Rev. Serafin Rodriguez, and Rev. F. Vicario, who together with Rev. M. Barquin then at San Juan, and two Brothers were to form the Community of Ponce. Little did they dream of the unfavorable reception which was in store for them. Represented by socialistic newspapers as unpolished and illiterate, they were

obliged to be accompanied by a guard on their entrance into the city so great was the opposition of the people. The popular prejudice did not subside all at once ; it continued for some time being the outcome chiefly of the indifference of the greater number of Catholics. Few attended Mass even on Sundays and still fewer approached the Sacraments, the majority of these being women. This gives an idea of what kind of ground was to be broken by the new laborers in a population of 50 000 souls only nominal Catholics. The situation was indeed most discouraging for the Missionaries who, with the exception of Father Roura, were young. The zeal of the kind Superior was equal to the emergency. He encouraged his young confrères and by his calmness and prudence amid the distressing apathy, he led the way to a slow but sure success.

V.

First Labors at Ponce

The Missionaries quietly assumed the duties of their ministry, attending promptly to sick calls, administering the Sacraments as the occasion presented, while in the interval they scrupulously carried out the program laid down for them and devoted themselves unremittingly to hearing confessions and preaching. Their labors also extended to the country places in the neighborhood. The irreproachable lives of the Missionaries, their unassuming manner and their devotion to duty attracted the people and very soon admiration was followed by esteem and confidence. Gradually the church was frequented and the increase in the number of communions was most encouraging. Father Roura then called a meeting of the different presidents of the associations that had been disbanded, and afterwards assembling the associates he urged them to resume their devotions. The work of reorganization was earnestly pushed forward and with comparatively no difficulty, the pastor

was successful; the confessionals besides were often surrounded by large numbers of penitents.

The interior of the church, however, was in need of repair, the structure was well planned — though not a model of architectural beauty by any means, it was sufficiently large to accommodate the congregation. There are three naves supported by five romanesque columns, the transept contains several chapels with respective altars ornamented with statues — all rather small — but everything was in a most dilapidated condition, and Father Roura now thought of repairing and renovating. The main altar and two other altars were too old for use and new ones were needed to replace them. Means to meet these expenses were lacking and besides the estimate on repairs etc., was considerably large. Appeal was made to the faithful in general and a committee of ladies organized to collect and receive contributions for immediate improvements. The success achieved far surpassed all expectations, collections amounted to \$15000. After God, thanks are due to the activity and persevering efforts of Father Roura.

The church in the city being repaired, consideration was next given the eighteen suburbs included within the jurisdiction of the parish of Ponce. The initiative step was the purchase of a suitable house in each locality for celebrating holy Mass and giving catechetical instructions. All the villages were visited in turn by the Missionaries who traveled through the wild and uncultivated land, groping their way in the narrow paths almost impassable to man and frequented only by the stray cattle of the neighborhood. Far greater than the uncultivated condition of the land was the gross ignorance of the inhabitants many of whom were surprised to see a priest. The catechetical work among these poor people was, therefore, begun and the missions — something altogether novel — were gradually organized and productive of untold good. One of the features of the in-

structions was to impress the people with the necessity of calling the priest to the bedside of the dying. Many were those who had died without the Sacraments owing to the neglect of relatives or friends, who although Christians in name, were careless and indifferent on this point.

Father Roura's zeal was not as yet satisfied. There were more and greater things to be done. But before mentioning his plans we must tell of an accident which seemed humanly speaking a great misfortune but which proved in the end a blessing in disguise. This was the burning of the house of the Missionaries. On April 7, 1896, at three o'clock in the morning, a cry was heard. "Fire! fire!" The Missionary who gave the alarm quickly awakened his confrères and they had barely time to escape when the house collapsed. The people were under the impression that the fire was due to incendiarism and their indignation was aroused. They purchased at once a house for the priests and furnished it from cellar to attic, giving thereby evidence of their solicitude and devotedness.

VI.

Father Roura opens a College

We will now return to Father Roura's plan which was the foundation of a college for elementary, and junior grades to be incorporated with the Institute and supported by the provincial deputation and the State. Many were the journeys undertaken by the worthy pastor to different parts of the island and great were his efforts to convince the deputies of the necessity of the contemplated work. By patience and perseverance, he finally overcame all obstacles. The College was opened under encouraging prospects and patronized by a large number of pupils. It was acquiring a reputation throughout the island when the war of 1898, proved almost as detrimental to it as to the Seminary

aforementioned The Missionaries then employed in the College were: Rev. Melquiades Cano, Rev. S. Janices, Rev. Manuel Rodriguez, Rev. de la Calle who had come from Cadiz and joined Rev. Serafin Rodriguez, Rev. F. Vicario, Rev. C. Pena, two Brothers and two lay professors.

Father Roura was then transferred April 1897, to San Juan as Director of the Daughters of Charity. His departure caused deep regret in Ponce for he was not only a good and tender father to all the faithful but they looked upon him as the pioneer of the restoration of religion in their city. He was succeeded by Rev. Leonard Villanueva who was already planning to improve the college when the following January 1898, he was sent to San Juan to direct there the Seminary confided to the Priests of the Mission. We will mention this work later on. Rev. Francis Vicario became Superior of the Missionaries in Ponce.

VII.

The House of Ponce under the American government.

On July 25, 1898, Porto Rico entered upon a new period of existence in religious and political affairs. This island so richly favored by nature and on which Christopher Columbus himself planted the standard of Castille was after four hundred years of Spanish possession annexed to the great North American republic. One million men thus passed from their allegiance to the mother country and became American citizens. The arrival of the Americans, mostly of Saxon origin, among a Latin race, could not but produce friction in social circles; for, vastly different are they in manner, language and character from the Spaniards. As for the question of religious belief—the law of freedom of conscience was proclaimed as well as that of separation of Church and State which in this instance, left the Catholic churches wholly without support.

Such were the general effects produced by the change of government but there were other minor troubles — the usual appendages of war—and moreover, in some particular cases the occasion was used for personal revenge. Under this head may be classed the unjust report spread through the city and brought to the notice of government officials—that the Missionaries were hiding ammunition for the Spanish troops. American soldiers were sent to search the house which was surrounded by four hundred accusers. Another report quite contradictory was likewise spread abroad. The Priests of the Mission it was said, had passed over to the American side and placed themselves under obedience to Cardinal Gibbons. These calumnies were for a time believed by the higher authorities and the ecclesiastical vicar threatened to suspend our confrères. On mature deliberation, he decided to wait for more detailed information, and subjected the Missionaries to a careful inquiry which only served to exculpate them entirely and their innocence was too evident to be further questioned. The revenues of the Church were in the meantime withdrawn and people who up to that time had never maintained the clergy, did not now contribute toward their support. It was feared that the Lazarists would be obliged to leave the island. Pending the arrangement of affairs, the clergy of Ponce gave a noble example of devotion and disinterestedness. The Missionaries, henceforth deprived of the revenues of the church, and of the college closed by Superiors, supported the trial bravely assisted by God in whom alone they trusted.

(To be continued.)

SOUTH AMERICA

BRAZIL

STORY OF A VOYAGE TO PARANA

REV. G. SLOMINSKI, PRIEST OF THE MISSION,
VISITOR OF POLAND

(*Continued.* Polish *Annals Roczniki* etc. 1907, p. 1 and fol.; Translation)¹

We would willingly have delayed longer in the beautiful city of Bahia but the captain of the steamer notified us that he was preparing to leave port on the morning of November 20th. Reluctantly we bade farewell to our confrères who on our leave-taking extended the invitation that we visit them on our return from Parana. The Procurator accompanied us to the steamer and on the way we telegraphed to Father Bayer announcing our arrival in Rio de Janeiro for November 23rd. Once again we boarded the *Zygmunt* and the captain, somewhat disappointed, told us we could not leave that morning as the loading of the cargo was not quite finished. We, therefore, waited until after three o'clock that afternoon before being launched upon the measureless deep. My attention was especially drawn to a Brazilian ship near by with flags at half mast indicative of death on board. I soon learned particulars. A few days previous a priest had been assassinated at Rio de Janeiro, and his remains were being brought to his native city, Aracay. Having been already three days on sea, the large number of passing vessels, told us we were nearing port; in fact, we sailed into harbor on the 23rd. Words cannot describe the beauty of the diversified coast line with its lofty mountains sloping toward the shore and a great city lying at their base. We could distinguish the public buildings, steeples of the many churches; and to the further ex-

1. Eng. ed. Vol. xv. pp. 246, 420; Vol. xvi. p. 83.

tremity the *Santa Cruz*, a garrisoned fort — the pride of Brazilians — where among the ships of all nationalities the man-of-war could be seen. Built on the most conspicuous point of the promontory, is the Pan American Palace which is of recent construction and planned to accommodate the delegates from both Americas, who held a Congress there to discuss the possibility of an international treaty that would unite the two countries into one State. So closely connected with the interests of American welfare, the palace is an object of uncommon curiosity to the traveler. Many and magnificent are the public buildings of Rio, which could be seen from the port. I noticed especially a cupola which appeared quite near the shore. On making inquiries, I learned it was the *Santa Casa da Misericordia*, an hospital where we had decided to stop as our confrères have the chaplaincy. Soon after, bidding farewell to the *Zygmunt* which continued its course in direct line to Buenos Ayres, we landed in Rio de Janeiro to await the opportunity of taking boat for Paranagua, a small port of Parana.

From the landing we proceeded on foot to the *Santa Casa* where we were welcomed by a Sister of Charity who on learning we were Polish Missionaries, told us there were two Polish sisters at the hospital, one of whom Sister Lucy, I had met at the Polish house in Juvisy, France. The other is Sister Eugenia Waszkowska. The hospital is very large and accommodates over 1 300 patients. It is fully equipped with all modern improvements and may rival the finest of European institutions of the kind. The Missionaries have their apartments in the same building, and it is needless to say, they gave us a most cordial welcome. We were perfectly at home in their comfortable quarters overlooking the sea whose waves break on the edge of the hospital grounds. In the evening we learned through the daily paper that the *Itaperuna* which leaves this port every Saturday for Paranagua, would not make the trip until the following Wednes-

day. The delay was a disappointment as we had telegraphed from Bahia announcing our arrival in Brazil. But our confrères were glad for the time to show us the beauties of their historical city. The next day, therefore, we set out on our tour of visits coming first to the Central House of the Missionaries where the Visitor of the Province resides but who was absent on a visitation of the fifteen houses under his jurisdiction, quite distant from one another. The Congregation counts 200 priests (the greater number French) and two bishops (dioceses of Victoria and Rio Grande) in this Province. There are six seminaries, ecclesiastical and preparatory, and all are in a flourishing condition. I may mention here that besides this Province there are three other Provinces of the Congregation in South America. From the Central House we visited those institutions which are of greater interest to us, Sons of Saint Vincent, who cannot but take a family pride in whatever bears reference to his charitable works. At the Boarding School or *Colégio* conducted by the Daughters of Charity, we assisted at the commencement exercises presided by His Eminence Cardinal Joachim Arcoverde Cavalcanti, Archbishop of Rio de Janeiro. The Gothic Church next to the school, was planned by Father Clavelin, Superior of the Central House of the Lazarists who accompanied us on our tour. We also visited the orphanage for boys, formerly a home for French orphans but at present sheltering Brazilians as well. It was while at the orphanage we read in a newspaper the death notice of Archbishop Stablewski.—At the Central House of the Daughters of Charity the halls for the poor are under the supervision of the Ladies of Charity who provide the provisions, etc., which are distributed here to the poor. The higher and wealthier portion of Brazilian society is very open handed and a ready assistance is given to those in meaner circumstance. Besides these establishments, the sisters have other prosperous houses and

the confrères, are busily engaged in the works of their Institute.

It was then after paying our respects to both sisters and brothers that we turned to the many points of interest in the great capital of Brazil. Rio de Janeiro is what we may call a modern city being up-to-date from all standpoints. The streets regularly laid out, are lined on either side by magnificent stone edifices symmetrically built. The avenue or *avenida* surpasses, the broad boulevard of other cities and the *Corso* is a large public square. All parts are of easy access by a complete system of electric railway connecting the different quarters and suburbs of interest in the vicinity. The sanitary conditions are perfect, and through new measures adopted by the Board of Health, the dreaded yellow fever is becoming a thing of the past. There is perhaps today no healthier nor more delightful climate in the world than that of the city of Rio de Janeiro.

Although there is much to see and much to admire within the city limits, yet the beauties that lie beyond are unsurpassing. Petropolis is the country home of the wealthy Brazilians who during the oppressive heat of the summer months, come to spend a pleasant period of *villeggiatura* here. An hour's passage over the gulf, another hour by rail and half an hour's ride in the street car, brought us to this fashionable resort. Petropolis is 800 metres above sea level and situated at the foot of a chain of mountains, that extends along the sea-coast. The foundations were laid by the Germans who began the work when the Emperor Don Pedro chose this site for his summer residence. The imperial palace located in a beautiful park is somewhat similar to the Skarbkowski Palace at Leopold but smaller. The daughter of the last emperor resides here in a sort of exile not being free to travel at pleasure beyond the limits of the country. It was for this reason she placed her residence at the disposal of the religious of Sion who direct a board-

ing school. The Papal Nuncio and State Officers usually reside at Petropolis spending only the time of the legislative sessions in Rio de Janeiro. The Priests of the Mission have here an intern, a preparatory seminary and a college ; and the Daughters of Charity a boarding and day school, and an orphanage. Examinations for the closing term were going on at the college. Students of the preparatory seminary follow the same course as those of the college. We returned to the capital that same evening intending to resume our voyage by sea the next day. We were happy to have with us as traveling companion one of our confrères, Father Rocha, who was on his way to Curityba where he was to conduct a retreat for the priests of that diocese. The *Itapeiruna* was booked to leave November 28th. in the afternoon but like the *Zygmunt* it delayed its departure for the same reason and it was fully 7 P. M. before we steamed out of the harbor.

(To be continued.)

THE STORY OF A JOURNEY

IN CENTRAL AND SOUTH AMERICA

OCTOBER 24, 1905—APRIL 15, 1908

Letter from SISTER PINAT, *Visitatrix, to the* MOST HONORED MOTHER KIEFFER, *Paris.*

(Continued. Eng. ed. Vol. xv. p. 584; Vol. xvi p. 239.)

BOLIVIA

At Arequipa December 5, 1906, we took the train for La Paz and spent twelve hours traveling through mountain passes of enchanting scenery, the beauty of which, however, is forgotten in the physical oppression one feels by the gradual ascent to the lofty summits. Cruyero Alto, a midway

station, is 4 000 metres above sea level and during this part of the trip all ventilation is 'shut off' to avoid the *soroche* a peculiar ailment caused by the extremely rarefied air of this elevated region. Fortunately, we escaped this painful experience and arrived safe at the farthest station of this line where we met Sister Combes, Sister Servant of the hospital at Puno, who had come through a pouring rain to meet us. She saw us safe on the *Goya* a small steamer, which was to take us across Lake Titicaca. Its waters usually calm, were for three hours quite restless; we were both sea-sick. Next morning we landed and found Sister Crepey and one of her companions awaiting our arrival, and in the afternoon again we took the train which was scheduled to reach our destination, La Paz, in four hours. The same luxuriant vegetation surrounded us on all sides and in the distant background beyond the range of mountains skirting the road, we could see the outline of the Cordilleras, a nearer view of which we had later when on our way to Buenos Ayres. As we approached La Paz large tracts of sand like miniature deserts, were spread along the way, yet furnishing sufficient pasturage for the llama an animal resembling a goat and the skin of which is largely used for rugs. At a short distance from the city we transferred to an electric car which carried us swiftly down the mountain slope showing here and there glimpses of the city in the valley below. Arrived there, one is charmed with its novel aspect and the wonderful variety of costume worn by the inhabitants whose Indian descent is thereby readily known. The women especially are conspicuous by their different tinted skirts one over the other and forming circles of blue, green, yellow, and red, fastened around the waist by a large band, while suspended from their shoulders is a shawl of some brilliant hue, which serves as a cradle for the infants. The head-dress is a small felt hat either grey, black, or yellow, and when meeting a stranger the Spanish greeting is gracefully given.

The city in some parts is quite European in style. The gardens, stores and even some of the residences awaken memories of the mother country and the streets are so steep that ascending them, one has to stop at intervals to take breath again. The Daughters of Charity have several establishments, notably: a crèche, home for the aged, an orphanage for boys and girls, and a large laundry with forty employees, and many Indian women. There is an asylum next to the hospice, which was built by a benefactress to accommodate 400 children. After a short stay at La Paz we retraced our route taking passage on the *Inca* to cross Lake Titicaca which was charming in the sunlight. The remarkable decrease in the volume of its waters is now a matter of scientific discussion. The shores present at every turn, fresh scenes of beauty: cottage homes perched on the cliffs, patches of cultivated land and belfries that tell of village churches, passed one after another forming ideal pictures of country life. The hospital of the Sisters of Charity being situated at the farthest point of Puno, we drove through a passable road of what we might call a primitive city. Here are the Indians of a darker complexion than those in La Paz. The llama is used as the beast of burden; and it might be interesting to know that this animal shows the peculiar characteristic of never allowing itself to be overburdened. In such a case, it quietly lies down and remains there until the freight is lessened. Like other animals of its kind it is very revengeful. Besides its valuable skin, its bones are used for fuel, quite desirable but rather expensive.

The sisters in Puno, take care of the poor Indians whose misery is equal to their ignorance. The sisters have besides the hospital, a school for the poor, while they care for a small number of orphans and board some of their pupils. We spent the Feast of the Patronage of Saint Vincent de Paul with the Community at Puno, leaving thence for Arequipa where the Christmas holidays were kept with due so-

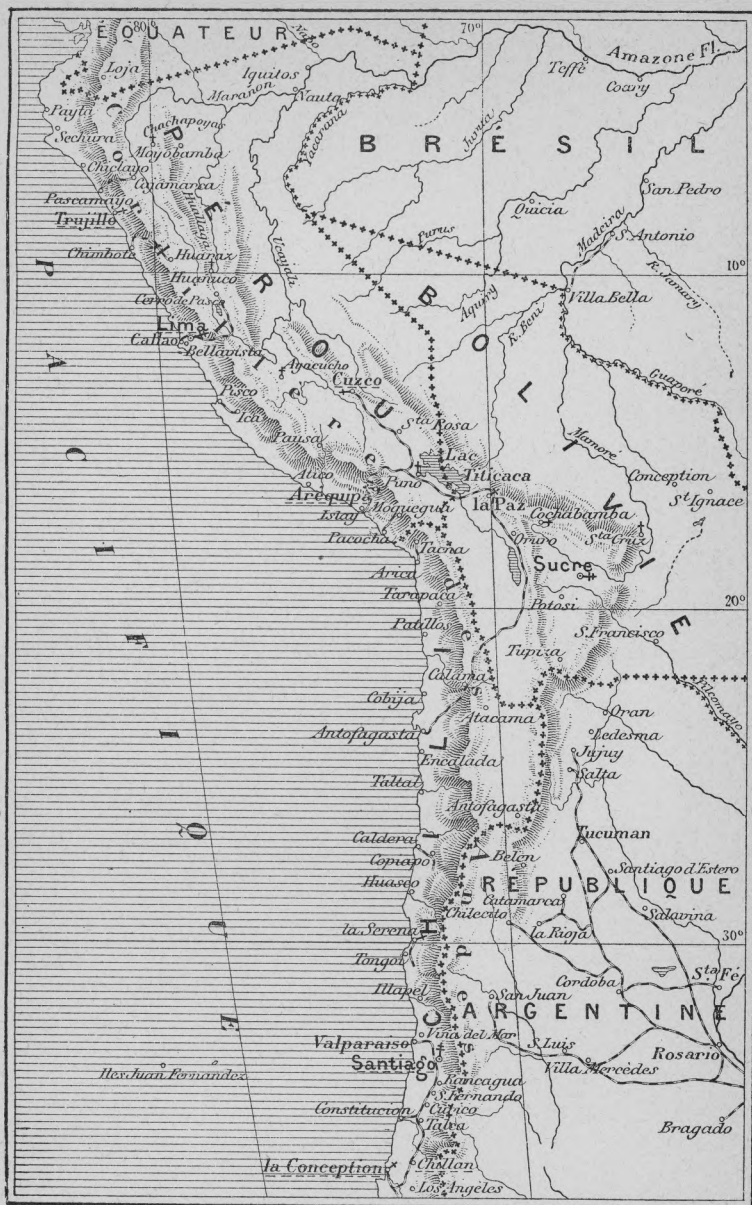
lemnity. The mid-night Mass was sung by the orphans and the solemn Vespers chanted alternately by the orphan boys and girls. The next day we bade farewell to Father Duhamel and took leave of Sister Ficheux and the sisters with her, then started for Mollendo where we were to take the steamer for Chili. As on similar occasions our last station seemed to close a chapter of happy memories. Once again we could offer a fervent prayer of thanksgiving, realizing more and more the continued protection of Heaven on this portion of our dear Community and the visible manner in which the works of the sisters are blessed and made fruitful in this distant land.

(*To be continued.*)

BOLIVIA

Bolivia, a country of South America, is bounded on the West by Peru, North and East by Brazil, South by Paraguay and the Argentine Republic, South-west by Chili. Area 48 000 square miles. Population 2,325,000—of whom 250 000 are Indians and the remaining, creoles, negroes and *metis*. The eight departments of the country are: Chuquisaca, La Paz, Oruro, Potosi, Cochabamba, Santa Cruz, Beni, Tarija. The surface is that of a magnificent plateau dominated by two volcanic chains, the highest peaks being Nevado de Sorata (6 550 m.), and Sajama (6415 m.). In the northern and eastern parts are wide low plains—Yungas, Llanos, and Chacaboreal. From an hydrographical standpoint, the Bolivian plateau is noted for the river Desaguadero which connects Lake Titicaca to the lagoon, Pampa Aullagas and empties into Cienaga de Coipasa. The eastern slope is watered by the rivers Madeira and Beni in the basin of the Amazon, and the Pilcomayo and Vermejo, basin of the Paraguay. The climate varies with the locality; in the mountains it is cold, and in the plains

warm and damp. The government, a republic since 1824, was further modified in 1828, the constitution being then remodeled. Railroads recently constructed afford easy transfer from La Paz and Oruro to the ports on the Pacific coast. Bolivia formerly called upper Peru, formed a part of the Spanish vice-royalty of Lima then of that of Rio de la Plata. A popular uprising in 1808 only prepared the way for the subsequent Constitution which made it an independent state in 1825, and declared by the Congress of Chuquisaca after the victory won by General Sucre at Ayacucho. The name, Bolivia, was given in honor of Simon Bolivar the Liberator. In 1836, Bolivia formed a confederacy with Lower Peru under President Santa Cruz, but this lasted only three years. Having allied itself to Peru against Chili, at the close of the contest this last named dictated conditions of peace appropriating to itself the two departments of Atacama and Mejillones with the ports of Atacama. Sucre the capital city of the Republic of Bolivia first known as Charcas, then La Plata and Chuquisaca, is also the chief town of the department of Chuquisaca, 2700 metres above sea level with a population of 20 000. It was founded in 1529, by one of Pizarro's companions on the ruins of an ancient Peruvian city. Since the declaration of independence, Sucre and La Paz have been alternately capital of the Republic. Sucre is an archbishopric.—General Jose Sucre after whom the city is called, is one of the liberators of Spanish America. He was born at Cumana, Venezuela, 1793, and fought under Bolivar at La Plata, 1820, Guayaquil and Pichincha, 1821. He won the decisive victory of Ayacucho, December 9, 1824, and was elected president for life of Upper Peru or Bolivia. He abdicated in 1828, and was assassinated the following year.



MAP OF PERU, BOLIVIA AND CHILI

*Letter from REV. D. CHOISNARD, Priest of the Mission, to
VERY REV. A. FIAT, Superior General.*

Sucre, June 27, 1908.

In compliance with the instruction given in your last letter, Father Dupeux and I started on our journey to Sucre to assume direction of the new establishment there. We left San Salvador not without regret having labored four years in that Mission, and soon reached the port of Acajutla. When traveling southward from Central America, it is wise to provide one's self with American and English money, as the former is the currency in Panama and the latter is used in the countries south of Panama to Chili. We embarked on the *Acapulco*, the same steamer that had brought us over four years ago and which was just about to put to sea again having been kept in dock for repairs since an accident in the Bay of San Francisco. Newly equipped and ready to make sail against time and tide, she was now starting out anew on the ocean main. We had with us as traveling companion Mr. Vincent Garcia a young man from our Seminary at San Salvador on his way to our Intern Seminary at Cali, Colombia.

We landed safe in Panama and learned there that the *Peru* an English steamer on which we had taken passage for Mollendo, was in port at Ancon but would leave only on the following Thursday. This being Tuesday, we were glad of the opportunity of accepting the cordial hospitality extended by our confrères and we celebrated the Feast of the Virgin Immaculate of the Miraculous Medal with the Sisters of Charity of the House of San Felipe. On Thursday morning the train from Panama reached Ancon at mid-day and with a crowd of passengers, we embarked on the *Peru* gladly recognizing among the throng, five Frenchmen whose company proved a most agreeable companionship during the voyage. One is the new Minister to Bolivia, two are business men bound for La Paz, and the other two, sur-

veyors sent by the French government to make special observations on the topography of Bolivia. The greater number of the passengers were homeward bound travelers returning to Peru and Ecuador from a European tour. After nearly four days on sea, we entered the Guayas ascending the river to the port of Guayaquil. The scenery was picturesque but the heat extreme, and during the two days that we remained in port no one was allowed to go on land on account of a quarantine. We were thus obliged to forego the pleasure of meeting our confrères there. Shortly after leaving port, a panic was produced on board by the steamer striking a sand bar; fortunately, there was more talk than danger and the *Peru* soon plied the waters with her usual speed. Along the coast of Peru the temperature gradually became lower because of the cold currents from the Antarctic ocean and sea-lions and whales made their appearance at intervals around the boat. At the port of Trujillo we cast anchor and had the pleasure of meeting here our confrères of the Seminary.

It was toward the close of evening when we landed at Callao, the chief port of Peru, only a half hour's journey from Lima where we spent eight days at the house of our good Father Mivielle. A dispatch informed us that a confrère then at Lima, Father Guillen, would join us and having made good our stay in the capital city, we resumed our journey with our new companion. A fourth, Father Salas, met us at Arequipa. In three days the *Peru* sailed into the dangerous port of Mollendo; but the sea that day was unusually calm and Father Fargues who came up to the steamer in a skiff found, no difficulty in reaching us. He remained on board taking passage for Chili, while after just a brief conversation with him, we were obliged to land to await the next day's train for Arequipa. The intervening hours were spent at the hospital of Mollendo conducted by the Daughters of Charity, and after some difficulty about the

inevitable worry of baggage checking etc., we safely boarded the train that was to take us up the famous Cordilleras. It is a journey of peculiar experience for while there is no doubt whatever of the rails being on *terra firma*, one seems to be riding through space and the sensation is anything but pleasant. In a few hours we were as a matter of fact at an elevation of 2000 metres above sea level, and we continued thus to travel until 5 P. M. when we stopped at Arequipa where some of our confrères were waiting for us at the station. As there are only two trains a week for Puno, we decided to take the one scheduled to run the following morning, leaving Father Guillen to come later on with Father Salas.

It was, therefore, at the early hour of 6 A. M. we again started on our way to La Paz, a journey not without the danger of the dreaded *sorocho* which we prevented by taking small doses of antipyrine. The line runs to an elevation of 5000 metres then descends to Puno and Lake Titicaca 4000 metres above sea level. When we reached the lake at 8 P. M. we were quite ready to take a delightful sail across the expansive waters. But the temperature fell low, so low that we were too cold to sleep. We landed at Huacui 2 P. M., where we took the train for La Paz. This city, the capital of Bolivia, is surrounded by picturesque ravines. The station is situated on the hill top and here at the *Alto* with Father Devisse and confrères who had come to meet us, we took the electric car for the city. Very soon, on this 24th. of December, we came to the old Seminary—shortly to be replaced by a new building on a more elevated site—and prepared for the feast of Christmas.

The few days passed at La Paz were busily employed as we had to make purchases for our new establishment at Sucre and to get ready for the journey which necessitates warm clothing—a *poncho*—a large blanket worn as a cloak—a rubber overcoat, because the rainy season had set in;

moreover, one must take the necessary provisions, as meals cannot be procured at the different *postas*. Our two confrères from Arequipa rejoined us on the 27th. and after passing through Oruro and Patacamayo, we arrived at Sicasica where we spent a tolerably restful night at the *posada*. At break of day we set out again through a heavy rain across the swampy *pampas*. We were told we might find accommodations at Oruro with the Franciscan Fathers, but as it was nightfall when we arrived, we decided to put up at the American Hotel. After supper, Father Devisse and I, accompanied by a Franciscan Friar, who had called for us, went to the monastery, the rest of the party remaining at the hotel. Our stay in Oruro was necessarily extended to Monday, no trains run on Sunday; and in the meantime Father Salas and companion, had gone ahead to make all preparations for our final trip which was made on mules.

Tuesday morning our caravan sallied forth from Challapata and bravely began what might be called an up and down journey through mountain and valley, over *pampas* and hill. Toward midday we halted at the first *posta* which is no other than a plain house, with two large rooms containing long benches. We found a sufficient supply of water, hot and cold, and with a few eggs, highly seasoned soup, and some preserves we made a savory meal. The next *posada* was at Levichuco and that day we rode over twelve leagues; Father Dupeux and Guillen were too tired to take supper. The next morning the ground was covered with ice — not surprising, as Levichuco is the coldest station on the road. Here we climbed the highest peak of the Cordilleras. The cold, accompanied by a cutting wind, was intense while our poor mules were attacked with the *sorocho* and they walked with difficulty. The descent was perhaps more perilous than the ascent, and in certain places we were obliged to dismount and journey on foot. At last we reached Anco-



SUCRE (BOLIVIA). — THE CATHEDRAL.
In this street, immediately next the Cathedral, is the Seminary.

cagua where we decided to pass the night. The next day found us at Macha, the guests of the kind pastor whose hospitality was all the more appreciated as we fared badly elsewhere. It was comparatively warm at Macha, but rather cold at Ocure, which is situated on a great elevation and where a high wind was blowing. The pastor here having no accommodations for strangers, we put up at the *posta* becoming his guests, however, to a most enjoyable fare. There now remained only two more days to reach our destination and our route lay through charming landscapes with streams of running waters; a refreshing sight to the weary travelers. Sunday morning the last *posta* of Challoma was hailed with joy and we were encouraged to continue our journey in order to reach Sucre that evening. At Mama Huasi in one of the farms we ate a frugal breakfast, and mounting our mules rode up to the plateau three leagues distant, overlooking the city. Sucre is built at the base of two mountains and even from a distance we could distinguish the symmetrical plan on which it is laid out — the streets running parallel from north to south and from east to west and forming a wide checker board. The Cathedral is situated in the center with the monastery of the Priests of the Oratory and the church of Saint Augustine of the Salesian Fathers, to the right; the churches of Saint Michael, Saint Francis, Saint Dominic, and convent of Mount Carmel, to the left; while farther off is the *Recoleta* the large monastery of the Spanish Franciscan Fathers. We begged the benedictions of heaven on this city, soon to become the field of our labors, then we commenced the two hours' ride that remained to find ourselves within its circuit. On the way we met Mgr. Arrieta, the Vicar General with several pastors, chaplains, Franciscans and Oratorians, who were accompanied by a band of seminarians. We dismounted and received a hearty welcome and soon after having traversed the city, we found ourselves the guests of

the Oratorians under the care of Rev. Belisario Beldadillo, Dean of the Metropolitan Chapter, who gave us a most cordial reception. The friendly relations that three centuries ago existed between Saint Vincent de Paul and the Fathers of the Oratory seemed to revive in our regard and the week we spent in the monastery was indeed one of great enjoyment.

Shortly after our arrival, His Grace Archbishop, Sebastian Pifferi called to see us; he had issued invitations to all the clergy, religious and secular for Saturday, January 18th. wishing that the instalment of the Priests of the Mission as Directors of his seminary be attended with all due solemnity. The assembly took place in the Hall of the Acts. There were present: His Grace the Archbishop, Rev. B. Beldadillo, Dean of the Chapter, Rev. Canons and Pastors of the diocese, notably, Rev. Canon Arrien, Rector of the Seminary; Right Rev. Arrieta, Vicar General; the Rev. Director of the Seminary Santos Vedia; several Recollets, Salesian and Oratorian Fathers, and eighty students of the diocesan seminary.

The following is the discourse delivered by the Archbishop:

“REVEREND DEAN OF THE METROPOLITAN CHAPTER,
REVEREND PASTORS AND CLERGYMEN

It is indeed a great consolation for me to announce the happy realization of the hope not only of the late Archbishop, Most Rev. Miguel de los Santos Taborga, my venerable predecessor, but also of the prelates of the archdiocese. Today, we may say with gratitude: Blessed be God! Our diocesan seminary, this chosen spot, this garden wherein are cultivated rare plants destined to ornament the sanctuary of the Most High, is about to be placed in the hands of experienced gardeners who will cultivate it with unre-

mitting care. Yes, the Sons of the great Apostle of Charity in the 17th. century, Saint Vincent de Paul, to the repeated requests of our Vicar, have come after a long and tedious journey, to direct our young seminarians. By installing the Reverend Fathers in this establishment, we feel convinced that our confidence is not misplaced. The future of our archdiocese is now in their hands and henceforth we may look forward to a promising future. It is with this great hope that we bid you Reverend Fathers, a most cordial welcome among us. I am happy to extend this not only in my own name but in that of the clergy and the people of the archdiocese, expressing to you at the same time the good wishes of all for success in your noble work.

In conclusion, permit me to express publicly our gratitude to one who so well deserves our sincerest thanks, Rev. Canon Victor Arrien, who has so generously labored up to this time in the difficult duty of Rector of the Seminary to the general satisfaction of his Superiors and students. May God bless and reward him. We are also happy to recognize the ready coöperation and the many services of Rev. Jose Santos Vedia who shared with the Reverend Rector the direction of the Seminary. And lastly, let me now address myself to our dear students, our Sons in Jesus Christ, to whom I wish to offer our heartfelt congratulations. You are about to receive instruction and direction from those who, by their learning and experience, will conduct you safely through the many difficulties of your seminary career. Let us thank the Giver of all good things for this new benefit and earnestly ask that all may prove worthy of it by respect and submission toward those whom Providence has chosen to be your guides. Love and esteem them; be assured you will ever find in them fathers who will minister to you the wholesome food of the pure doctrine of Faith, and enable you to become the stay and glory of Holy Church, the honor of your homes and your country and—to borrow the

words of our Lord Himself when speaking of His chosen Apostles—the light of the world, the salt of the earth by whom all peoples are brought to the port of a blessed eternity.—Amen.”

The new Rector rose to thank His Grace, taking for the text of his discourse the words of the three Kings: *Vidimus stellam ejus in oriente et venimus.*

Two days after, the retreats in both the Ecclesiastical and Preparatory Seminaries were opened. There are fifty students in the former and thirty in the latter. I am happy to state that there is not to my knowledge through the whole of South America, a Seminary that has better prospects of success than ours. At the close of the retreats, the classes were organized and we are kept very busy, each professor having from 12 to 15 classes per week besides other work. Our semester has closed satisfactorily. The students are generally pious and the examinations as a total show excellent results. The two Canons deputed by the Chapter to assist at the examinations were quite satisfied.

Sucre is still called the capital of Bolivia but in point of fact, La Paz is really the capital as it offers easier communications with other parts. Sucre is truly a Catholic city with many churches and chapels and a number of resident religious Communities. There are twenty-five *Recollets* Fathers and ten Oratorians. The Salesian Fathers have a flourishing college. There is a Carmelite convent and one of Poor Clares; the hospital and hospice are directed by Spanish Servants of Mary and the Sisters of Saint Ann founded by an Italian confrère, have a school and an orphanage. On Holy Thursday there is a touching exhibition of the Faith of the people who piously visit the repositories, and the soldiers in uniform go in bands headed by their officers.—There is no special industry in Sucre. All goods are imported and consequently very expensive. During the dry season the roads are easy of travel; but it is

quite the reverse during the rainy season when they are almost impassable and all traffic is carried on by mules. The climate is mild and the nights rather cool; at midday the sun is scorching, reminding us we are in a tropical zone; yet we are on an elevation of 3000 metres, a very healthy location. The population is composed mostly of Indians and although they speak *quichua*, the old dialect of the Incas, the Spanish is the popular language. At the Seminary we are not obliged to know the language, but the other priests in the city must be familiar with it, and should Lazarists be called on to give missions it will be necessary for them to know the Indian dialect.

DANIEL CHOISNARD

PERU

REV. HIPPOLYTE DUHAMEL

Followed by universal mourning on December 29, 1908, Rev. Hippolyte Duhamel, Priest of the Mission, Superior of the house at Arequipa, departed this life.

Letter from REV. E. F. LISSON, *to* REV. A. MILON, *Paris.*

Lima, January 16, 1909

I write to you under the sad circumstance of the death of our Superior and father, Rev. Hippolyte Duhamel. The forty priests trained by his zeal, grieve his loss. At Arequipa his obsequies celebrated by his Lordship were as solemn as what might be given a deceased bishop, and in Lima Requiem High Mass was sung for the repose of his soul; the Delegate assisted and throughout the diocese of Arequipa the people continue to honor his memory.

Letter from SISTER M. FLEUTOT, Daughter of Charity, to the MOST HONORED MOTHER KIEFFER, Paris.

Arequipa, Casa de Huerfanos, January 10, 1909.

The good God sent us a severe trial toward the close of last year in calling to Himself the good and pious Father Duhamel. He is a great loss for all in Arequipa, who mourn his death, especially our sisters to whom he was devoted. We will send you the articles published after his death, which give an idea of the gratitude and veneration of rich and poor for their regretted spiritual father.

The services took place at the cathedral, and they were attended by the bishop and a number of priests. His Lordship gave the last absolution. In the afternoon he came to offer us his sympathies and he was deeply impressed with the loyalty and affection of the old pupils of Father Duhamel, who were present at the funeral. Many of these students have become priests, while others occupy distinguished posts in the government and in the army. During his last illness, his priests never left him. Yes, his extraordinary virtue gained all hearts. Moreover, the gentlemen who attended his funeral have taken up a subscription to erect a monument in his honor, as they consider him a worthy benefactor, the Saint Vincent de Paul of our city whose wise counsels will be sacredly kept by your Daughters in Arequipa.

SISTER M. FLEUTOT



OUR DEAR DEPARTED

OUR MISSIONARIES

Brother John Bernils, Coadjutor, Puebla, Mexico, March 1, 1909; 83 years of age, 58 of vocation.

Brother Martin Del Rio, Coadjutor, Valdemoro, Spain, March 25, 1909; 37 years of age, 12 of vocation.

Brother Benjamin Soulard, Coadjutor, Antoura, Syria, March 28, 1909; 62 years of age, 42 of vocation.

Rev. Peter Rassat, China, April 1909; 32 years of age, 13 of vocation.

Rev. Valentine Matamala, Figueras, Spain, April 1, 1909; 70 years of age, 47 of vocation.

Rev. Jules Clavelin, Rio de Janeiro, Brazil, April 7, 1909; 76 years of age, 53 of vocation.

Rev. Michael Maher, Malvern, Australia, 1909; 58 years of age, 33 of vocation.

OUR SISTERS

Sr. Joaquina Fernandez, Valladolid, Spain; 58 years of age, 34 of vocation.

„ Maria Limeres, Vitoria, Spain; 27, 4.

„ Carmen Prats, Madrid, Spain; 78, 58.

„ Manuela Siller, Loja, Ecuador; 62, 40.

„ Marie Magno, Mirabella, Italy; 57, 31.

„ Marguerite Sabatier, Angers, France; 67, 47.

„ Marie Cabrié, Pau, France; 51, 25.

„ Maria Fassone, Sienna, Italy; 79, 52.

„ Philomène Marvaldi, Sassari, Italy; 71, 45.

„ Sophie Dardaillon, Clichy, France; 71, 51.

„ Anne Leduc, Lyons, France; 75, 47.

„ Remigia Latorre, Reus, Spain; 39, 15.

„ Maria Ferrer, Carabanchel, Spain; 32, 8.

„ Agueda Gonzalez, Toledo, Spain; 62, 43.

„ Annonciade Servant, Galatina, Italy; 73, 53.

„ Alix Valette, Clichy, France; 74, 51.

„ Jeanne Fuhrmann, Gratz, Austria; 45, 25.

„ Françoise Guilhon, Rio de Janeiro, Brazil; 81, 60.

„ Marie Offrini, Turin; 65, 38.

„ Maria Teixeira, Santa-Quiteria, Portugal; 33, 9.

- Sr. Bridget Giblin, Bullingham, England; 35, 13.
 " Marie Houdier, Châlons-sur-Marne, France; 94, 76.
 " Marie Colnard, Surgères, France; 70, 44.
 " Jeanne Ravary, Paris; 84, 64.
 " Jacqueline Savières, Château-l'Évêque, France; 69, 47.
 " Maria Montanari, Gubbio, Italy; 69, 42.
 " Ursule Méricamp, Clichy, France; 97, 76.
 " Adèle Bessières, Château-l'Évêque; 76, 56.
 " Élisabeth Nenhuber, Salzburg, Austria; 58, 34.
 " Franciska Galambos, Budapest, Hungary; 31, 15.
 " Anne Skale, Vienna, Austria; 25, 5.
 " Marie Poligné, Caudebec, France; 60, 35.
 " Marie Soulé, Nantes; 83, 61.
 " Marie Hartuis, Marseilles; 72, 47.
 " Anne Genet, Sienna; 73, 53.
 " Élisabeth Andrieux, Montauban, France; 85, 63.
 " Marie Desgouttes, Vichy, France; 37, 16.
 " Guilia Ciofi, Sienna; 29, 2.
 " Anne Nemanic, Laibach, Austria; 25, 1.
 " Geronima Ibeas, Valdemoro, Spain; 81, 52.
 " Catalina Ponseti, Valencia, Spain; 57, 37.
 " Maria Baztan, Bilbao, Spain; 25, 1.
 " Maria Porcar, Madrid; 73, 48.
 " Antoinette Merly, Paris; 51, 30.
 " Marguerite Garnier, Montolieu; 76, 55.
 " Madeleine Hecquet, Mustapha, Algérie; 34, 15.
 " Erminie Volta, Grugliasco, Italy; 37, 15.
 " Maria Servadei, Leghorn, Italy; 53, 27.
 ,, Alphonsine Barreau, Clichy, France; 69, 45.
 ,, Thècle Zasadzinska, Sandomier, Russian Poland; 43, 17.
 ,, Marie Villareal, Colon, Panama; 44, 18.
 ,, Adèle Maubert, Rouen; 68, 43.
 ,, Joséphine Giordano, Grugliasco, Italy; 79, 50.
 ,, Marie Billière, Luçon, France; 50, 30.
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CONGREGATION OF THE MISSION DURING THE REVOLUTION

1788-1800

REV. GABRIEL PERBOYRE

GENERALSHIP OF VERY REV. FELIX CAYLA DE LA GARDE

Tenth Superior General. (Continued.¹)

§ 23.— *The Daughters of Charity*

12. RETURN OF SISTER DELEAU TO PARIS

After the settlement of the Community property, November 1793, Sister Deleau went to Bray in Picardy, her native place, where she remained several years awaiting more peaceful times and devoting herself as far as circumstances would allow, to works of charity. When the Superior General of the Mission learned the place of her retreat he wrote to Sister Deleau and year after year extended her term of office, as Father Brunet tells us in his Circular of November 1, 1801. She had been elected in 1790, and it was probably at Father Cayla's suggestion that she decided to return to Paris toward the close of the summer 1797, when Catholics were beginning to breathe more freely. Her presence in the capital might be of some help to those sisters who still remained in several establishments and to the others who had come from the provinces to seek refuge there. Even during the most troublesome times the Daughters of Charity in Paris as well as in the departments, were not entirely deprived of spiritual assistance. There were quite a number of priests who at the peril of their lives continued under a disguise, to exercise their sacred ministry and as they felt assured of the prudence and devotion of the sisters, they frequently came to their house to celebrate holy Mass. They could also remain there among the patients or the servants and one in particular, Father Philippe, did not

1. Eng. ed. Vol. xvi. p. 266.

hesitate in order to encourage the sisters to remain faithful to their vocation, to give them all the help in his power—visiting during the revolutionary storm, all the houses of the Company in the departments. Several other Missionaries, notably Father Daudet, former Procurator of Saint Lazare, rendered important services to the Daughters of Charity.

13. A PROJECT DANGEROUS TO THE COMMUNITY

On her return to Paris, Sister Deleau took up her residence on the *rue des Maçons Sorbonne*, in the parish of Saint Sulpice. She was far advanced in age being seventy-two years old, and soon after was joined by several companions. They taking advantage of the confidence she placed in them, used the influence they had acquired over her in a manner detrimental to the government of the Company. Two of them who had become her secretaries—Sisters Chouilly and Fernal—were especially blameworthy. There was not at this period any organized council according to the custom established by Saint Vincent from the very foundation of the Company. The present state of affairs accorded but too well with the ideas of the sisters who followed their own way of thinking and they continued to use the ascendancy they had attained over the Superioress. In the meantime, other sisters had placed themselves under the direction of Sister Deleau and they, now numbering over two hundred, were sent to those establishments the needs of which were most urgent. It even became possible to open new establishments and before the legal reconstruction of the Community, the sisters were in possession of nearly two hundred houses. Father Philippe who so justly enjoyed the full confidence of the sisters, placed himself at their disposal for all spiritual assistance; but those sisters who had become independent of the Superioress were desirous of seeking the direction of the priests of the parish of Saint Sulpice.

Besides there being no council properly speaking, the decisions of Father Philippe because of the sisters now at the head of the Community, were in some measure null. If there ever was a period of paramount importance for the Community, it was certainly at this time when the advice of a Missionary filled with the spirit of Saint Vincent was an absolute necessity to dissipate the abuses that had inevitably glided in, to reform habits incompatible with Community life, and to reestablish that uniformity so recommended by their holy Founder. But self-love, the desire of authority and of a certain independence, blinded several of the sisters who sought to throw off the jurisdiction of the Superior General of the Congregation of the Mission thus overlooking the powerful motives which should on the contrary have induced them to safeguard the welfare of the Company. Sister Deleau aware how repugnant this project would be to the generality of the sisters, refused to listen to it and forbade any mention of this plan for the time. The attempt, however, was not abandoned but our Lord did not permit that the work of Saint Vincent be destroyed by a change that would have sapped its very foundation. Although these sisters gained the support of a man whose plans were never opposed, they were not successful and the will and the authority of Napoleon I. was forced to bend before the calm and firm resistance of a few humble Daughters of Charity. This trial so keenly felt by the Community that considered the Superior General of the Congregation of the Mission as its head, became a source of salutary experience. It seemed as though the pious Foundress of the Community who had coöperated with Saint Vincent in its establishment had foreseen this period of doubt and insubordination. Urgent and many were her requests to Saint Vincent to have her sisters placed under obedience to the Superior General of the Congregation of the Mission. Allusion to this subject is to be found

many times in the papers of Mlle. Le Gras, still preserved. We may, however, mention here the official step taken by Saint Vincent to obtain the approbation of the Company of the Daughters of Charity by the Archbishop of Paris.

Thirteen years after the institution of the Company,¹ when many sisters had been sent to the different towns of the kingdom, Saint Vincent, 1646, drew up the petition to be presented to the Archbishop of Paris, Most Rev. John Francis de Gondy, to obtain the erection of the society into a confraternity; he sent the same with a copy of the Rules observed by the Community to the Archbishop who acknowledged the receipt of the papers on October 20, 1646, and letters patent from the king were submitted to the registry of Parliament. Secretary de Méliand, Procurator-General of Parliament, having lost the papers, a new request had to be drawn up and this one was addressed to the new Archbishop of Paris, Most Rev. Paul de Gondy, Cardinal of Retz. In the meantime, Mlle. Le Gras had reflected seriously on the tenor of the first request written by Saint Vincent, who always humble and respectful of the rights of the episcopacy, had given the direction of the Confraternity into the hands of the Archbishop of Paris. To this effect he had stipulated that for the election of a Superioress the assembly should be presided over by an ecclesiastic "deputed by the Archbishop of Paris to direct the said young girls and widows," that the Superioress should have the entire direction of the confraternity "with the said ecclesiastic;" and for the admission or dismissal of the sisters, she must *take his advice and confer with him*; finally, that all the sisters should be obliged to "obey, in what concerned their conduct, the ecclesiastic deputed to direct the Company".

Most Rev. John Francis de Paule de Gondy, Cardinal

1. It was on November 29, 1633, that the first three sisters were placed under the care of Mlle. Le Gras by Saint Vincent.

de Retz, who had already when Coadjutor and Vicar General given his approbation, named the founder, Vincent de Paul, as Director of the Company for life. But should this appointment be left to the discretion of the Archbishop of Paris, he might after the death of Saint Vincent withdraw the Daughters of Charity from the direction of the Superior General of the Congregation of the Mission. Thus detached from the parent stem which had hitherto sustained it, would it not perish, or at least wither away? Or like a stream that is turned aside from its source, seek a new direction which might prove detrimental to the Community itself and to its works? This is what Mlle. Le Gras feared and she conferred several times with Saint Vincent on this clause of the petition. Even these discussions did not satisfy her for she wrote over and over again to him on this subject, until she obtained the assurance that the Community would always remain under the direction of the Superior General of the Congregation of the Mission. In November 1647, she wrote to Saint Vincent: "It has seemed to me that God has imparted much peace and contentment to my heart during my meditation on the necessity for the Company of the Daughters of Charity to remain under the direction given them by Divine Providence as well in spiritual as in temporal matters, and by a very special light I have seen clearly that it would be more advantageous for the glory of God that the Company be entirely dissolved rather than be placed under another direction which is opposed to the will of God. The marks by which we have reason to believe that God inspires and makes known His will for the perfection of the works designed by His goodness, He shows plainly in their beginning; and you may remember, Sir, that from the very outset of the Company it was agreed that should the said Company be dissolved, the property owned then by it should return to the Congregation of the Mission to be employed for the

benefit of the instruction of the poor country people. Does it not seem to you, most honored Father— it does to me — that God says to you in the person of Saint Peter, ‘It is on your charity I build my company, and thus it will persevere in the instruction of the little ones and the relief of the sick.’ Saint Vincent, although convinced of the necessity of maintaining the Community of the Daughters of Charity under the direction of the Company that had given it birth, in order to preserve the true spirit of its state and strengthen it to continue the works entrusted to it by Divine Providence, felt a great repugnance to solicit this perpetual direction of the sisters, believing that the bishop would never exact that it be placed under any other authority but that of the Priests of the Mission. On the other hand, Mlle. Le Gras in her maternal solicitude for the Community, could not remain tranquil as long as she feared the possibility of a change of direction; when therefore, there was question of a second petition, the first having been lost, she again urged her request, and in the beginning of 1651 wrote the following: “The clause so absolute, relative to our dependence on the Archbishop, may it not become dangerous to the company by giving him the liberty of withdrawing it from the direction of the Superior of the Congregation of the Mission? Is it not necessary, Sir, that by this provision you should be director in perpetuity? And the regulations which are to be given us, is it the intention of the Archbishop that they be those noted at the conclusion of the petition? Will they require a special act, or does he wish to frame others as he makes a separate mention of them? In the name of God, Sir, do not allow the Company to be withdrawn from the direction given it by God, because you are convinced that the Company would no longer be what it is, and I believe that we will no longer do the will of God.”—What were the answers given by Saint Vincent to these appeals, is not known, but it is certain that Mlle. Le Gras continued to be troubled in mind

as long as the petition was not drawn up to suit her views apprehensions were not entirely dissipated. On July 15th. 1651, she wrote a letter apparently a repetition of another written without date, but which appears to have been previously sent. This letter mentions three things: 1st. The demission of a superioress; 2nd. The request of a written rule and its interpretation; 3rd. The dependence of the Company of the Daughters of Charity on the Superior General of the Congregation of the Mission. On this last point Mlle. Le Gras wrote: "In fine, the weakness and levity of the mind has need of a support, such as the sight of a solid establishment, which would strengthen wavering vocations; and the foundations of this solidity, without which it would be impossible for the Company to subsist or procure the glory expected by God, must be erected under entire submission to, and dependence upon, the Superior of the Priests of the Mission. The Company must be affiliated to theirs to participate in the good done by them and to live by the spirit which animates them through the divine goodness the merits of Jesus Christ and the intercession of the Blessed Virgin. Such are, most Honored Father, the thoughts I freely submit to you, leaving them entirely to the judgment of God, as you may think proper and as I have done during the twenty-six years which through His mercy I have been under your guidance to follow His holy will as He sees fit for me."

LOUISE DE MARILLAC.

The closing of this letter is similar to the one aforementioned, except that Mlle. Le Gras asks in it that the Company be dependent on the Superior General, to become participants in the good done therein and of the *merits of the actions, sacrifices and prayers of the Missionaries*, whereas in the one quoted, she only begs that the Company participate

in the good done by the Missionaries and *to live animated by the spirit which animates them*; a more pressing motive in favor of the submission and dependence of the Daughters of Charity to the Superior General of the Priests of the Mission.

Struck with her wisdom, Saint Vincent was induced to draw up the second request according to Mlle. Le Gras' desires. We may note here that those sisters who at the time of the Revolution wished to seek another direction not only tried to withdraw from the authority of the Superior General of the Congregation but strove to introduce into the Company a spirit altogether opposed to that which Mlle. Le Gras was endeavoring to maintain therein. Therefore in the second petition¹ Saint Vincent asked of Cardinal de Retz a new approbation for the Company, for its statutes and regulations, and to empower him and his successors, Generals of the Congregation of the Mission, to direct it under the authority of the Archbishop of Paris. On January 18, 1655, Cardinal de Retz, who was then in Rome, sent to the Superior General of the Congregation of the Mission the approbation of which the following are the principal clauses:

"John Francis de Paul de Gondi, Cardinal de Retz, Archbishop of Paris, to all whom it may concern, Greeting: Our dear and beloved Vincent de Paul, Superior General of the Congregation of the Mission, having informed us that one of the chief functions of the Priests of the said Congregation was to establish the confraternity of Charity...as appears from the erection of the said Congregation by Pope Urban VIII. and the rules of the said Congregation approved by the late Archbishop of Paris, John Francis de Gondi, delegated by the Holy See to approve the said rules...But as much as experience has shown that the ladies

1. The second request is not in our possession we know of it by mention made in the approbation given by Cardinal de Retz.

of condition of the said confraternity found some difficulty in carrying provisions to the poor sick, etc... the *said Congregation of the Mission...has disposed young girls and widows to be employed in the direct service of the sick*; and to this effect has assembled them in a house under the direction of Mlle. Louise de Marillac... who instructs them in piety, trains them to serve the sick, to administer remedies, etc.; and, in fine, to all the good works to which they might be usefully employed, with the advice and under the direction of the said petitioner, to whom we have given the direction for life; and that the said approbation... having been lost... the said petitioner has been obliged to apply again to us, and it has pleased us to approve the said confraternity a second time with the statutes and regulations herein contained, *and to give the authority to the said petitioner and to his successors, the Generals of the said Congregation of the Mission, to direct the said confraternity under our authority and jurisdiction and that of our successors, the archbishops of Paris.*

Because of this, wishing to favor so good a work, we have erected anew and erect again by these presents, the assembly of the said young girls and widows in our diocese, into a confraternity or special society *under the title of servants of Charity of the poor...*, on the condition that the said confraternity will remain in perpetuity under our authority and dependence and that of our successors the archbishops of Paris, and in the exact observance of the statutes and regulations hereinafter specified, which we have approved and now approve by these presents. Gratefully recognizing the benediction of God on the care and labor of our dear and beloved Vincent de Paul to succeed in this pious design, we have already confided and committed to him, and by these presents we *do confide and commit the guidance and direction of the aforesaid society and confra-*

ternity during his life, and after him, to his successors, the Superiors General of the Congregation of the Mission."

"Given at Rome, the eighteenth day of January 1655.

"Signed: CARDINAL DE RETZ,

"Archbishop of Paris."

In November 1657, the king gave letters patent to the society and confraternity approved by Cardinal de Retz. These letters were registered in Parliament on December 10, 1658; and ten years later, June 8, 1668, at the request of the Superioress, the Sister officers and all the Community, the Daughters of Charity received the approbation and confirmation of the Apostolic authority in virtue of letters given by Cardinal de Vendome, Legate of the Holy See, in France. Ann of Austria by a letter still extant, had appealed to the Holy See, to obtain the nomination of the Superiors General of the Congregation of the Mission as perpetual directors of the Company of Daughters of Charity. Pope Pius VI. in his Brief of November 30, 1804, by which he substitutes Father Sicardi for Father Brunet as Vicar General of the Congregation of the Mission, recognizes that the *government and the direction of the Company of the Daughters of Charity are attached to the office of the Superior of the Congregation of the Mission*, or in other words, that the Superior of the Mission, whoever he be, has in his attributions the government and direction of the Daughters of Charity.

Mlle. Le de Gras as we have already stated, begged Saint Vincent to take all necessary precautions to insure the same direction to the Company, and the holy Founder convinced that the Daughters of Charity should thereby preserve the spirit of their vocation, not only acceded to her desires but took measures to insure the same with regard to the Missionaries, that they under no pretext whatsoever even on that of a greater good, might be tempted to relinquish the direc-

tion of the Daughters of Charity. It is for this assurance that in the eleventh chapter of their common Rules, he tells them that notwithstanding the refusal they should make of accepting the direction of religious, in order to fulfil their duties of the missions and other works, *the Congregation of the Mission is, nevertheless, deputed to guide the Daughters of Charity*, as is proved by the acts of their institution. A Missionary, Father de la Fosse, solicited by religious to hear their confessions, had asked permission of Saint Vincent to do so, alleging that this was done for the Daughters of Charity. But in his letter of February 1, 1660, the holy Founder took occasion to give him several motives that establish a different line of conduct to be followed by the Company in this regard. "First of all," he writes "the Daughters of Charity are not religious; they are seculars and parishioners under the authority of the pastor in the different localities where they are established. And if we have," he continues, "the direction of the Mother House, it was because in the plan of God to make choice of our Company to give birth to their little Community and the same means employed by Him to give existence to beings will serve to preserve that existence. Secondly, our little Company has given itself to God to serve the poor spiritually and corporally, and this from its very beginning; so that while it has labored for the salvation of souls by the missions, it has at the same time established a means of relieving the sick by Confraternities of Charity and this is approved by Bulls of the Holy See regarding our Institute. Hence the virtue of mercy having different means of operation, has led the Company to employ divers ways of assisting the poor, as the service of the galley slaves and of the slaves in Barbary, the charitable assistance given to the destitute people of Lorraine, and since to the poor on the frontiers of Champagne and Picardy where a brother is even at the present time, distributing alms. You have

yourself, Sir, known of the timely relief given by the Company to the people about Paris, suffering from famine and disease, the result of the siege. You have had a share in the work and even believed that you would have succumbed under its weight like so many other confrères who gave up their lives for the sake of the suffering members of Jesus Christ, who is now their reward as He will one day be yours. The Ladies of Charity are so many witnesses of the good works done by the Company through them, in and out of the city.

It is thus that the Daughters of Charity are, in the order of Divine Providence, a means given us to assist the poor sick in their corporal needs, to instruct and encourage them in the way of salvation it is, therefore, an obligation for us to help the sisters in their advancement in virtue and the discharge of their charitable works. There is, however, a difference between them and religious; these have as an end only their own perfection whereas the sisters like the Priests of the Mission, are devoted to the salvation and relief of their neighbor; and when I say like the Priest of the Mission, I say nothing opposed to the Gospel's teachings but rather conformable to the custom of the primitive age of the Church, for our Lord took care of those pious women who followed Him, and we learn in the acts of the Apostles that pious women distributed provisions to the faithful and thus had relations with the apostolic functions."

But if, in the project aforementioned, the two or three Daughters of Charity who headed the band thus disposed and were called "leaders" by the Community, did not know the intentions of Saint Vincent nor those of Mlle. Le Gras in so explicit a manner as is shown in the quotations above given, the formula of their Vows as well as their holy Rules should have been sufficient to enlighten them and cause them to abandon a step which only tended to the ruin of the Company. The formula of the Vows expresses

obedience to the Venerable Superior General of the Congregation of the Mission, and the Rules tell them “they shall also obey the Superior General of the Congregation of the Mission, as the Superior of their Company, and those whom he shall appoint to direct or visit them.”

It follows thence that the direction in the spirit which had guided their holy Founder, or in other words, that their perseverance in the vocation to which they have been called by God, carries with it their direction by the Priests of the Mission. Notwithstanding the guarantees obtained by Mile. Le Gras and those taken by Saint Vincent in consolidating the bonds that unite the two Communities, Divine Providence permitted that to some extent the “leaders” should succeed in their attempt. The results, as we will subsequently relate, were most fatal and no one could measure the degree of wisdom, prudence, and forbearance which had to be exercised by the legitimate Superiors to reestablish peace and concord and the true spirit of Saint Vincent throughout the entire body of the Community. The fact is plainly shown in the *Dedicatory Letter* to the Vicar General of the Congregation of the Mission, in the collection of the Conferences of Saint Vincent, published in 1821. The letter is written by the Superioress, Sister-Assistant, Sister-Treasurer, of the Community who were witnesses of the trouble and of the anxiety occasioned by the change of direction. We quote two paragraphs:

“We deem it a duty to publicly declare that the Company of the Daughters of Charity is under many obligations to the Priests of the Mission, and that it cannot maintain itself in its primitive spirit only inasmuch as it remains dependent on and submissive to the successors of Saint Vincent. A fatal experience has shown us how dangerous it is to withdraw from them. But thanks be to God, through your unfailing kindness, Most Honored Father, all hearts have been reunited and they are as one in testifying an in-

violable and unlimited submission and obedience to you.

And we especially who are charged by Divine Providence to voice the sentiments of the Community, esteem ourselves happy indeed to offer our deep respect and entire submission.”

The disastrous effects produced by the separation attempted by Napaleon I. in 1809, did not prevent Ferdinand VII. of Spain from adopting the same policy in 1816, with the difference, however, that the latter secured the authorization of the Sovereign Pontiff before coming to a definite arrangement. As the rules followed by the sisters did not meet the new organization he wished to erect, he framed others and solicited the approbation of them from the Holy See. Pius VII. acceded to the request by the Bull: *Misericordia subsidium*, of March 26, 1816.¹ But scarcely had two years elapsed when the king, made wiser by experience and recognizing the disorders resulting from the newly adopted measures, had again recourse to the Holy See, begging that the Daughters of Charity in his dominions be again placed under the direction of the Superior General of the Congregation of the Mission. Pius VII. then gave the following Brief dated June 22, 1816.

PIUS, Bishop...etc.

By our Bull of 7 Calends of April 1816, we have approved the Constitutions erected by our venerable brother, Francis Anthony, Patriarch of the Indies, for the Society of the Daughters of Charity of Saint Vincent de Paul, established in Spain. We had also placed the general novitiate in Madrid, under the jurisdiction and authority of the said patriarch, in quality of first administrator of this Society. Our dear son, Knight Anthony Vargas y Lugaña,

1. The Cardinal Archbishop of Toledo was substituted for the Superior General of the Congregation of the Mission. There were at this time from 200 to 250 sisters in Spain and special chaplains were appointed to direct them.

minister plenipotentiary of our beloved son in Jesus Christ, Ferdinand, Catholic king of Spain, near us and of the Holy Apostolic See, has addressed pressing appeals in which he enumerates several grave difficulties which hinder the good administration of the whole Society in consequence of the division of the jurisdiction over it—solicits in the name of His Catholic Majesty, that we place the Company of the Daughters of Charity actually in Spain and others that may be established there, under the full authority and jurisdiction of the Vicar General of the Congregation of the Mission, and of his successors.

Having, therefore, examined with all possible attention the motives brought forward and recognized their gravity, in order to render more useful and more fruitful the government of this Company and at the same time to favor the interests of the poor and the sick, of our full knowledge and after mature deliberation, making use of the plenitude of the Apostolic Power, we willingly condescend to the wishes of the Catholic king, and derogate in this point only from our preceding Bull—we exempt and absolutely free all the Daughters of Charity and each one in particular, their Society and houses in Spain, from the authority and jurisdiction of the Patriarch of the Indies, and any other whomsoever, and we submit them absolutely and forever to the entire jurisdiction, obedience, superiority and dependence of the actual Vicar General of the Congregation of the Priests of Saint Vincent de Paul and his successors.”

This was not all. The same reasons which had induced Ferdinand VII. to ask for a restoration to the Superior General of the Congregation of his rights over the Daughters of Charity in Spain, obliged him some months later to appeal again to the Holy See for the annulment and abrogation of the rules given these sisters in 1816, and the resuming of those framed for the Company by Saint Vincent de Paul. A new Brief was issued by the Pope Pius VII. on

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November 27, 1818, containing the following statement:

PIUS, Bishop...etc.

Reasons of the highest importance having determined us a few months ago to place again the entire Company of the Daughters of Charity of the kingdom of Spain, under the full and entire jurisdiction of the Vicar General of the Congregation of Saint Vincent de Paul, as we decreed in our Apostolic Letter of the 9 Calends of July of this present year, derogating from our preceding letter of the 7 Calends of April 1816. The same reasons decide us today to abrogate the new rules of this Company erected and submitted to the sanction of the Holy See by our venerable Brother Francis Anthony, Patriarch of the Indies, and which were approved by us in our letters of 1816. We have examined with minute attention the petition of our dear son in Jesus Christ, Ferdinand VII. Catholic King of Spain, recognized the advisability for a society to have but one and the same rule and the great advantage resulting therefrom for the poor and the sick; in consequence of our perfect knowledge and mature deliberation, using the plenitude of our Apostolic Power, We annul and abrogate all said particular rules, we decree and order that in the novitiate of the Daughters of Charity in Madrid, and in all the houses without exception that are within the dominions of His Catholic Majesty, there shall be observed by all and each one, now and forever, the only rule given by Saint Vincent de Paul and which remained in vigor in the kingdom of Spain up to our Pontificate, and that we change nothing in this rule concerning the government of the said Company."

Such are the links which bind Saint Vincent de Paul and his successors to the Company of the Daughters of Charity.

14. TRANSLATIONS OF THE PRECIOUS REMAINS OF Mlle. LE GRAS

We could not close the sketch of the Daughters of Charity at the period of the Revolution, without speaking of the precious remains of Mlle. Le Gras which were at this time in their chapel in the house *rue Saint Denis* when the sisters were driven thence.

In her will Mlle. Le Gras requested to be buried as the other Daughters of Charity, in a simple and ordinary manner and her wishes were faithfully executed. On Wednesday of Passion Week, March 17, 1660, her funeral took place and she was interred in the Visitation chapel in the church of Saint Lawrence¹. But for many years Mr. Le Gras, son of Mlle. Le Gras, and the Daughters of Charity were anxious that the remains be placed in a coffin of lead and they asked Father Jolly, Superior General of the Congregation of the Mission, to solicit permission from the Archbishop of Paris. Father Jolly entered into the project and consented that Mme. de Miramion be also interested in it. The permission was granted and a written permit affixed the date of exhumation for April 10, 1680,² Passion-Wednesday, twenty years to the very day after the funeral of Mlle. Le Gras. Consequently that same day at 9 o'clock

1. In the year one thousand sixty, the seventeenth day of March, Damoiselle Louise de Marillac, widow of the late nobleman Anthony Le Gras, counsellor, Secretary in ordinary to the deceased Queen of France, Marie de Medicis, foundress and first Superioress of the Daughters of Charity, servants of the poor bashful sick of the parishes, died in the faubourg located before the church of Saint Lazare, in the house of the sisters, is buried in the church of Saint Lawrence, her parish, in the chapel of the Visitation of the Blessed Virgin. Given from the original by us William Loyzel, priest, vicar of the said church of Saint Lawrence this 27th. day of April 1680.

Signed:

LOYZEL

2. Francis, by the grace of God and of the favor of the Holy Apostolic See, Archbishop of Paris, Duke and Peer of France, Commander of the Orders of the King, we permit the exhumation of the body of deceased

in the evening, the opening of the tomb took place in presence of Father Jolly, Father Gobillon, and the Reverend pastor of the church of Saint Lawrence; Mme. de Miramion, Sister Mathurine Guérin, Superioress of the Daughters of Charity, and the other Sister Officers of the Community: Sister Jeanne, Assistant, Sister Marie Chesses, Treasurer, Sister Françoise Michaud, Procuratrix, and Sister Marguerite Chétif, and last, Mlle. Le Gras, granddaughter of the deceased and several workmen.

The bones having been taken out one after another except a few small ones that could not be found, were placed in a white sheet preserved respectfully at the Mother House until the Revolution, with some earth and a few fragments of the coffin. The bones were found intact and of a reddish color and no offensive odor was perceived which has happened on similar occasions in this church and which was remarked by the grave diggers. Towards 12 o'clock all the bones were rolled by Mme. de Miramion in the linen she had prepared for the purpose and placed by her in a new leaden coffin. After a short prayer for the deceased said by the pastor of Saint Lawrence, all sprinkled the remains with holy water and the coffin was closed. An inscription on a plate testified as follows: "Damoiselle Louise de Marillac, widow of Mr. Le Gras, Secretary to Queen Marie de Medicis, foundress and first Superioress of the Daughters of Charity; died March 15, 1660, aged sixty-eight years."

The Notes from which we borrow this sketch adds that the following words: "servant of the poor sick" were not put on the plate because time was pressing and it was lady Louise of Marillac, widow of Mr. Le Gras, interred in the chapel of the parish *Saint-Laurent-les-Paris*, to place the bones in a coffin of lead and the coffin in the same place of burial.

Given at Paris, April 10, 1680.

Signed: FRANCIS, Archbishop of Paris.

(Lower): per MGR. MORANGE

feared that if the ceremony was prolonged to the next day, news of it might be noised abroad. When the workmen had entirely soldered the coffin, it was lowered into the same grave and the same stone placed over it. The date of exhumation was placed on the death register of Saint Lawrence by order of the pastor who was requested to do so.

On October 22, 1755, Most Rev. Christopher de Beaumont, Archbishop of Paris, granted permission for a second exhumation and transfer of the remains to the chapel of the Daughters of Charity. The license was accompanied by the following letter from the Archbishop to the Superioress: "I send, you Madam, the necessary permission for the exhumation of the remains of your Foundress in the parish church of Saint Lawrence and their inhumation in the chapel of your Community. You may see that the permission is given only on condition that this be done with the consent of the Superior General of the Congregation of the Mission and the pastor of Saint Lawrence. It is necessary, therefore, that you make with them the proper arrangements and also with other interested parties, if there be any.

I am respectfully,

"CHRISTOPHER"

"Archbishop of Paris."

The Daughters of Charity were most anxious that the translation take place on the 21st. of November, Feast of the Presentation of the Blessed Virgin, anniversary of the dedication of their chapel, but it was transferred to Sunday November 24, 1755. The process verbal which was drawn up contains the authorization of Archbishop de Beaumont. We reproduce these papers:

"The year one thousand seven hundred and fifty-five, on the twenty-fourth of November, we the undersigned: Al-

exander Francis Cotteret, priest, doctor of the house and society of the Sorbonne, royal censor and pastor of Saint Lawrence, Paris; in presence of Rev. Louis de Bras, Superior General of the Congregation of the Mission and of the Company of the Daughters of Charity, Rev. Antoine Jacquier, Priest of the Mission, Director of the Daughters of Charity, and also in presence of the noble lady in waiting to the Queen, and of Sister Marie Ann Bonnejoie, Superioress of the said Company of the Daughters of Charity, servants of the poor sick; in virtue of permission of the written license of Archbishop of Paris, which holds the following :

“Christopher de Beaumont by the divine mercy and grace of the Holy Apostolic See, Archbishop of Paris, Duke of Saint Cloud, Peer of France, and Commander of the Order of the Holy Spirit, etc., on the request made us by our dear daughters, the Superioress and Sisters of the Community of Charity, established in the faubourg Saint Lazare in this city, it has pleased us to permit the exhumation of the remains of their foundress, Lady Louise de Marillac, widow of Mr. Le Gras, Secretary of the orders of Queen Marie de Medicis, which remains have been interred in the year 1660, in the parish church of Saint Lawrence, Paris, to be translated and inhumed in the chapel of the said Community; and as this request has appeared to us most just and desiring on our part to concur to whatever maintains and increases piety of the said sisters, by recalling to them the example, virtues and works of their foundress for the relief of the poor, we have allowed and do allow by these presents to exhume the said remains to be translated and inhumed in the chapel of the said Community in the manner and with customary ceremonies used on such occasions; providing, nevertheless, that the said exhumation be done with the consent of the Superior General of the Priests of

the Mission, of the pastor of the said parish of Saint Lawrence, and others who may be concerned.

Given at Conflans, October 22, 1755.

*Signed: CHRISTOPHER,
"Archbishop of Paris"*

(Lower): Per. Mgr.
DE LA TOUCHE

Being assembled in the church of Saint Lawrence, Paris, we have made the opening of the tomb of Louise de Marillac, widow of Mr. Le Gras, Secretary of the orders of the Queen Marie de Medicis, interred March 16, 1660, in the chapel of the Visitation of the said parish of Saint Lawrence, and which on April 10, 1680, by a permission of the same day, given by the Illustrious and Reverend Lord, Mgr. Francis de Harlé, Archbishop of Paris, the bones were placed in a coffin on which was a brass plate with this inscription :

"Damoiselle Louise de Marillac, widow of Mr. Le Gras, Secretary of Queen Marie de Medicis, foundress and first Superioress of the Daughters of Charity, died March 15, 1660, aged 68 years." Having identified the said coffin as being that of Mme. Louise de Marillac, we had it taken out of the tomb and having enclosed it in a wooden coffin with lock, have transported it to the chapel of the Daughters of Charity, where after the prayers of the Church in presence of the undersigned and a large portion of the Community of the Daughters of Charity, we have interred them in the vault prepared for this purpose in the center of the chapel and in which is built a tomb of black marble with the following epitaph: "Here lies Madam Louise de Marillac, widow of Mr. Le Gras, Secretary of the orders of the Queen, Marie de Medicis, foundress and first Superioress of the Daughters of Charity, servant of the poor sick, interred in the chapel of the Visitation in the parish church of Saint

Lawrence, March 17, 1660, and transferred to this chapel for the consolation of the Company, November 27, 1755. True mother of the poor, model of all virtues, worthy of eternal repose. May her venerated dust by recalling her charity, promote her spirit in her daughters. *Requiescat in pace.*" In testimony of which we have signed the present act with the other persons above mentioned on the day and year herein named.

COTTERET, *pastor of Saint Lawrence*;
NOAILLES, *Duchess of Villars*; FINET,
priest at Bourgneuf; Brother Hubert
HAYER, *Recollet*; BOURGEAT, *Priest*
of the Mission; Louise ROGLUI, *Assist-*
ant; Marguerite APERVAY, *Treasurer*;
Marc GANDON, *Priest of the Mission,*
Secretary.

It was thus that the remains of the Mother reposed in the midst of her Daughters until the Revolution. The law of August 18th. had already suppressed all Congregations even secular ones, and it must have been a painful trial for the Daughters of Charity to leave the Mother House in 1793, without removing the remains of their Mother; but the hope of recovering possession of their house when better days would dawn, solaced their grief in some measure, for they sincerely entertained the hope of being once more reunited at the cradle of their vocation. This hope, however, entirely vanished for in 1797, the house was sold and the proprietor wishing to alter the plan to suit his own convenience, tore down the chapel, seminary, infirmary, etc. Sister Deleau was in Paris only a short time when she learned of the projected demolition and immediately entrusted Sister Wille with purchasing from the new proprietor the coffin containing the remains of their Mother. Sister Wille succeeded, and secured them for sixty livres as is

seen from the receipt still extant couched in these terms: "I acknowledge to have received from citizen Wille, Francoise, the sum of 60 livres for a case of lead enclosed in a box, such as has been found in the destruction of the chapel of the aforementioned Sisters of Charity. Given at Paris, this 3rd vendémiaire, year 6 of the republic." (September 25, 1797.)

"LEBRUN LEJEUNE"

Thus removed on September 25, 1797, from the former Mother House of the sisters, the precious remains were carried to a house No. 91, in the faubourg Saint Martin, then occupied by the Daughters of Charity. They remained here until the month of October of that same year when Father Emery, Vicar General and Superior of Saint Sulpice, identified them and had them taken to a house in the Maçons Sorbonne Street where Sister Deleau and several sisters resided; this is stated in a process verbal drawn up on this occasion.

"Year 1797, Tuesday, tenth day of October, have appeared before us, James Andrew Emery, Vicar General to Most Rev. Anthony Eléonore Leon Le Clerc de Juygné, Archbishop of Paris, Marie Antoinette Deleau, Superioress General of the Congregation of the Daughters of Charity, who has represented that the remains of the venerable Louise de Marillac, widow of Mr. Le Gras, foundress and first superioress of this same Congregation, reposed in the chapel of the house in the locality opposite Saint Lazare, Paris, in a tomb of black marble with suitable epitaph, since 1755, they had been translated thither from the church of Saint Lawrence, enclosed in a leaden coffin on which was a brass plate testifying to the contents and this coffin was enclosed in another of wood as may be read in the Life of the aforesaid Foundress published by Rev. Father Gobillon, pastor of Saint Lawrence, revised and supplemented by

Rev. Father Collet, D.D., Priest of the Mission; having learned that the said chapel was being demolished, she asked the proprietor that the remains be given up to her which was done for a sum agreed upon; and that on account of circumstances she had the remains, enclosed as they were in two coffins, deposited in the basement of the house occupied by two sisters No. 91. faubourg St. Martin; that the same circumstances not permitting the remains to be placed in a church, nor of preserving the leaden coffin in a private residence, she had made from the wooden coffin which enclosed the leaden coffin, a case lined with lead, two feet long by fourteen and one half inches wide, suitable to receive so precious a deposit, and she begs that the required formalities for the opening of the leaden coffin and the placing of the remains into this case be observed.

“Acceding to the just and holy desires of the Superior-ess, we came toward ten o'clock in the morning accompanied by Mr. John Montaigne, doctor of the Sorbonne, fulfilling the office of Secretary, to the house indicated. Arrived here we were taken to the basement where we found the leaden coffin entire, having a brass plate with the inscription: “Damoiselle Louise de Marillac, widow of Mr. Le Gras, Secretary of Queen Marie de Medicis, foundress and first Superioress of the Daughters of Charity, died March 15, 1660; aged 68 years.” Then have appeared before us Barbe Caillet, Daughter of Charity, Superioress of the Hospice of the Holy Name of Jesus, to whom the remains were given when taken out of the basement and who accompanied them as they were carried by four men to her residence, with Marguerite François and Marie Françoise Wille both Daughters of Charity, who received and took charge of the coffin.

Afterwards in their presence and in presence of Claire Massal, Superioress of the House of the Daughters of Charity of Saint Sulpice, and of Gilette Julienne Ricour,

directress of the novices of the same Congregation, having caused the said coffin to be opened by Mr. John Francis Lazar, carpenter, residing No. 754 Vieux Colombier Street, we found conformably to what is written in the history already quoted, the remains of a human body, that is, bones which by their color, are those mentioned in the history, with a certain quantity of dust in a vase and the bones in a white sheet with necessary precautions not to injure them; we then entered a carriage with the said Montaigne, Claire Massal and Gilette Julienne Ricour, already named, and meanwhile praying we drove to a house No. 455 on Maçon Sorbonne Street, where in presence of the same parties and of Marie Antoinette Deleau, Superioress General, of Marie Françoise Wille, Anne Vivenot, Marguerite Causse, Jeanne Castanier, Françoise Bonnelle, Françoise Viguier, Marie Vincente Grobon, Jeanne Marie Juvin, Françoise Montaigne, all Daughters of Charity who reside in this same house, Marie Françoise Wille excepted, after appropriate devotions, we have respectfully placed in the said case under lock and key, and with a sufficient quantity of cotton to protect them in case of a transportation, the bones and dust in a tin box, which bones and dust we believe without the least doubt to be the precious remains of the venerable foundress of the Company of the Daughters of Charity, reserving however, a small portion of the bones and dust which we placed in boxes well sealed by us with the seal of the Company of Saint Sulpice and that of the Congregation of the Daughters of Charity to be able to distribute them with an authentic in proper form. On the lid of the same we have placed a brass plate found on the leaden coffin and a copy of the process verbal written on vellum. Finally, to this case containing so precious a deposit for the Daughters of Charity and the faithful in general, we have affixed the seal with a violet colored ribbon which covers the keyhole; on one end of the ribbon is the seal of

Saint Sulpice while on the other is that of the Congregation of the Daughters of Charity.

Given in Paris, year and date above stated, in presence of the undersigned whose names are mentioned in the process verbal and who to the facts herein afore stated, have respectively signed with us and Mr. Montaigne. We have also received the signatures of the other persons named in the process verbal.

EMERY, *Vicar General.*

MARIE-ANTOINETTE DELEAU, BARBE-ROSE CAILLET, MARGUERITE FRANCOIS, MARGUERITE CAUSSE, MARIE-FRANCOISE WILLE, CLAIRE MASSAL, ANNE VIVENOT, JEANNE CASTAGNIE, FRANCOISE BONELLE, CLAUDE FRANCOISE PHILADELPHIE VIGUIER, MARIE-VINCENT GROBON, J. FRANCOISE LAZAR, JEANNE-MARIE JUVIN, GILETTE JULIENNE RICOUR.

Place of Seal.

“J. MONTAIGNE.”

Place of other Seal.

15. SPIRITUAL DIRECTORY FOR THE USE OF THE DAUGHTERS OF CHARITY.

As we have already mentioned, Father Cayla de la Garde during his sojourn in Rome never relaxed his solicitude towards the Daughters of Charity. It was through his influence that the Superioress returned to Paris during the Reign of Terror, and although her term of office expired in 1793, he was careful to extend it year after year, until circumstances would permit to proceed to a new election. He encouraged her by letters filled with timely advice and traced out the line of conduct she should follow amid the difficulties that surrounded her on all sides. His paternal interest did not end here; he strove to be helpful to the general good of a Company so dear to Saint Vincent. “In

his exile despite the sorrows that weighed upon him, as he himself tells us, he composed a work which might contribute to the sisters' welfare and enable them to labor more efficaciously for their perfection; he entitled the work still in manuscript:—*A Spiritual Directory*." It contains important instruction for the period of the Seminary, that of the spiritual retreats, the taking of the Habit, the first Vows and the renovation of the same. We give the different headings:

PRINCIPAL VIRTUES to be diligently acquired by the Daughters of Charity to correspond to the grace of their vocation.

SPECIAL ADVICES on the virtues necessary for a Community life.

OF THE VIRTUES of the Daughters of Charity.

MEDITATIONS for the Taking of the Habit.

INSTRUCTIONS on the Vows of the Daughters of Charity.

MEDITATIONS on Poverty.

- on Chastity.
- on the Love of God.
- on Zeal for the Salvation of Souls.
- on Union with God.
- on Mortification.
- on the Union which should exist between the Daughters of Charity.
- on the Love of Silence.

PRACTICES of Good Works and of Penance.

REFLECTIONS on the Care of Children.

- on the Vocation of the Daughters of Charity.
- on Poverty.
- on Chastity.
- on Obedience.
- on the Vow of Service of the Poor.

On the DUTY of the Kitchen.

On the DUTIES in Schools and Ouvroirs.

CARE of the Aged and the Incurables.

On Mutual Charity among the Sisters.

Father Cayla was given before death, the consolation of learning of the return of the sisters to their works of assistance and relief for the poor and the sick now no longer opposed by the civil authorities, also that they were recalled in several localities and Sister Deleau had already admitted several postulants—for which he congratulated her—but it was only after he had passed away—he died February 12, 1800—that the Company was officially recognized by the government.

End of the Notes on the Generalship of Very Rev. Felix Cayla de la Garde.